



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

C 437.12

Harvard College Library



FROM THE BEQUEST OF

JOHN HARVEY TREAT

OF LAWRENCE, MASS.

(Class of 1862)



•

The Catholic Library—1

LETTERS AND INSTRUCTIONS OF
ST. IGNATIUS LOYOLA. I

ROEHAMPTON :
PRINTED BY JOHN GRIFFIN,

LETTERS AND INSTRUCTIONS
OF
ST. IGNATIUS LOYOLA

VOL. I. 1524—1547

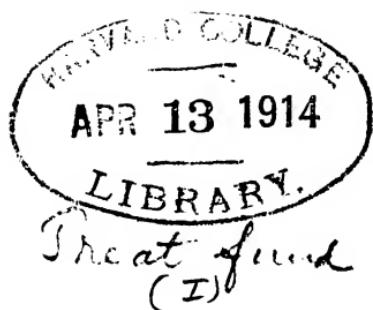
TRANSLATED BY
D. F. O'LEARY,

SELECTED AND EDITED WITH NOTES BY
THE REV. A. GOODIER, S.J.

ST. LOUIS, MO. :
B. HERDER, PUBLISHER | LONDON :
17, S. BROADWAY | MANRESA PRESS
ROEHAMPTON, S.W.

1914

C 437, 12



Mobil Obstat:

S. GEORGIUS KIERAN HYLAND, S.T.D
CENSOR DEPUTATUS

Imprimatur:

† PETRUS EPÙS SOUTHWARC.

PREFACE.

IT would be no great exaggeration to say that few men in history have affected the movement of their generation more than St. Ignatius Loyola. It is no exaggeration to say that he produced this effect, least by the material work he did, most by the spirit which stirred within him, and which he awoke in others. Of all men, therefore, it would seem that he needs to be studied, if he is to be understood aright, in such documents as display his inner soul, rather than in the actual work he accomplished. Yet, until recent years, such a study has been difficult if not impossible; the letters of the saint have but lately been collected and published. A complete translation of these letters, many of which deal with passing business only, would scarcely, at present at least, repay the labour. But it is felt that a selection might well be made, especially of such letters as most reveal the soul of the saint. In this and other volumes that are to follow the editors have endeavoured to make such a selection. Their aim has been to include every letter which may be called "spiritual" even in a wide sense; they think they have omitted none

which would seem to throw definite light on this side of the writer's character.

The work of translation has not been easy. The style of the original is always involved, the sentences are prolonged, unwieldy, and often ungrammatical; to reproduce these in fair English without losing the exact sense has been a continual problem. Where there has been unusual difficulty it is hoped that the style has been sacrificed rather than the sense. It has been thought well to keep in the translation any peculiarities of the saint, such as his curious use of Latin words, his Spanish reverence for dignity, etc. To eliminate these would seem to exclude not the least important side-light on the character of the man.

*Manresa House,
Roehampton, S.W.,
Dec. 8, 1913.*

INTRODUCTION.

IT is unnecessary, by way of Introduction, to go through the life of the author of these letters. It will be enough to remind the reader of the most significant dates, so that he may know more accurately the circumstances under which each letter was written, and the period of the life of the saint which it illustrates.

Father Astrain, S.J., who is the latest and most reliable authority on the subject, decides for the year 1491 as the date of the birth of St. Ignatius. Accordingly he would have been thirty years of age at the time of the Siege of Pampeluna, which took place in 1521. After that the chronology is as follows:

- 1522. Conversion.
- 1523. Visit to the Holy Land.
- 1524. Return to Spain.—Barcelona.
- 1526. Aug. Studies at Alcala.
- 1527. " " Salamanca.
- 1528. Feb. " " Paris.
- 1534. Aug. 15. First vows at Montmartre.
- 1535. Spain.—Venice.

INTRODUCTION

1537. June 24. Ordination.
1537. Rome.
1539. Sept. 8. Approbation of the Institute of the Society of Jesus.
1541. April 13. General of the Society of Jesus.
1556. July 31. Death.

These dates will suffice to show the position of St. Ignatius at the time of the writing of each letter. An occasional discrepancy will be noticed in the dating of the letters, the date given at the beginning not always agreeing with that at the end. These are all due to the Spanish editors, who have first proved to themselves that the date given in the manuscript cannot be correct and have then added the more accurate date according to their knowledge. It has not been thought necessary to give their reasons or arguments here. If any further commentary is needed it will be supplied in the course of the volume. The foot-notes refer to the text, historical and other notes are gathered together at the end.

CONTENTS

	PAGE
I. TO INES PASCUAL	1
II. TO INES PASCUAL	3
III. TO MARTIN GARCIA DE OÑAZ	4
IV. TO JACOBO CAZADOR	12
V. TO TERESA REJADELLA	19
VI. TO TERESA REJADELLA	28
VII. TO GIOVANNI PIETRO CARAFFA	31
VIII. TO JUAN DE VERDOLAY	36
IX. TO PIETRO CONTARINI	41
X. TO THE CITIZENS OF AZPEITIA	43
XI. TO MAGDALENA DE LOYOLA	48
XII. TO FATHERS BROET AND SALMERON	50
XIII. FURTHER INSTRUCTIONS TO THE SAME LEGATES	56
XIV. TO FATHERS BROET AND SALMERON	59
XV. TO GIOVANNI BATTISTA VIOLA	64
XVI. TO TERESA REJADELLA	67
XVII. TO A MAN TEMPTED	69
XVIII. TO THE JESUITS BANISHED FROM COLOGNE	71
XIX. TO FRANCIS BORGIA	72
XX. TO THE SOCIETY AT TRENT	77
XXI. TO BARTHOLOMEW FERRONIUS	82
XXII. TO FRANCIS BORGIA, DUKE OF GANDIA	85
XXIII. TO JUAN DE POLANCO	88
XXIV. TO THE FATHERS AND BROTHERS AT COIMBRA	91
NOTES	109

I.

TO INES PASCUAL.¹

Barcelona, Dec. 6, 1524.

JHUS.

I have deemed it advisable to write this to you on account of the desire that I know you have of serving the Lord; and I well understand that at this moment you must be feeling weary, not only on account of the absence of that blessed servant whom it has pleased the Lord to call unto Himself, but also because of the enemies and the obstacles to the service of the Lord that you meet with in the place where you are, as also on account of the enemy of human nature who never ceases his temptations. For the love of God Our Lord endeavour always to carry out your desires, making nothing of the obstacles; for if you heed them not, temptation will have no strength whatever against you. That is what you must do, ever preferring the praise of the Lord to all things. And this the more, as the Lord does not command you to do things that may be injurious to your person, but on the contrary desires that you

should live joyfully in Him, giving to the body that which it may need. And let our speech, thoughts and conversation be in Him,^a keeping the commandments of the Lord before our eyes; for this He desires and ordains. And whosoever considers this well will find that his principal trial and difficulty in this life will be . . . [The rest of the letter is lost.]

A pilgrim of the name of Calisto is in the place where you are, and I should much like you to mention to him the state of your affairs; for in truth it is possible that you may find him of greater help than you imagine.

For the love of Our Lord let us make efforts for Him, seeing that we owe Him so much; for we tire sooner of receiving His gifts than He of bestowing them upon us.

Pray to Our Lady to intercede for us sinners to her Son and Lord, that she may obtain for us grace in our labours and trials, and may convert our weak and bad natures into strong and joyful ones to her praise.

Barcelona, feast of St. Nicholas, 1525.

The poor pilgrim,
INIGO.²

^a One MS. adds: "And about the things necessary to the body for that end."

II.

TO INES PASCUAL.³*Paris, March 3, 1528.*

JHUS.

May the true peace of Christ Our Lord visit and protect your soul.

In view of the goodwill and love which in God Our Lord you have always felt for me, and shown me by deeds, I have determined to write this to you, and in it to acquaint you of my travels since I parted from you. With favourable weather and in enjoyment of perfect health, through the grace and goodness of God Our Lord I arrived on the second of February in this town of Paris where I am studying until the Lord otherwise orders me.

I should much wish you to write and inform me if and what Fonseca answered to the letter you wrote to him, and whether you spoke to him.

Commend me much to Juan⁴ and tell him to be obedient to his parents, and to keep the feasts; that by so doing he may fare well upon earth and also in heaven.

Commend me much to your neighbour; (tell her) that her jewels have arrived here; and that her love for and goodwill towards God Our Lord are ever present to me. May the Lord of the world repay her, and through His infinite goodness ever dwell in our souls that His will and desires may ever be accomplished in us.

From Paris, 3rd March, 1528.

Poor in goodness,

IGNIGO.

III.

TO MARTIN GARCIA DE OÑAZ:⁵*Paris, End of June, 1532.*

JHS.

May the grace and love of Christ Our Lord be always with us.

I have received your letter, and have greatly rejoiced with your daughter in the Divine Majesty, in His service and in His love, as also because of your decision in regard to your son. May all our intentions be pleasing to the highest goodness, and directed to His service and praise; and may He aid you to persevere and prosper in them whenever you decide to put them into execution. If you are not better advised I think it would be preferable to apply him to theology rather than to canon law; for that is a subject which is more likely and fitted to secure for him riches that will last for ever, and for yourself greater satisfaction in your old age. To secure that I do not think that you would find anywhere in Christendom such facilities as in this university; for the cost, including tutor and other requisites of study, I think that fifty ducats regularly supplied would suffice. I presume of course that being in a foreign land, differing from and colder than his own, you do not wish that your son should feel any want, a thing which in my opinion might interfere with his studies. If the cost is a consideration to you, you will find an advantage in

this university, for he will derive more benefit here in four years than he will in six in any other that I know; and if I said more I do not think I should be departing from the truth. If you are of the same opinion with me, that he should be sent here, it would be as well if he came eight days before the feast of St. Remigius, which is the first of October next, for on that day the course in the liberal arts begins; if he arrives even a little late he will be compelled to wait for a whole year, until the course again begins on the next feast of St. Remigius. I will busy myself as much as I may be able in supplying his literary deficiencies, so that he may study the better, and in keeping him from evil company. You say in your letter: "If you determine that he should reside in the same place as yourself, I ask you to let me know what the cost of each year will probably be; and if you could relieve me of it, circumstances permitting, you would do me a favour." I take these words to mean exactly, unless there is some mistake, that you would be pleased if your son studied with me here, and that during the time I should endeavour that you had no expenses to meet because of him. As to this interpretation, *unde illud proveniat, seu quo tendat, non satis percipio.*" Let me know if this is what you mean; for subject to justice and reason I do not think that God Our Lord will leave me in want, seeing I am actuated solely by a desire for His holy service, your accommodation, and the

" " I do not clearly understand either its origin or its object."

good of your son, if you should decide upon this course of action.

You say you are very pleased to discover I have abandoned the intention I had formed of not writing to you. Do not be surprised. In order to cure a grievous wound men apply first one ointment, then a second, and a third. So at the beginning of my journey a certain course of treatment was necessary for me; a little further on a different one does me no harm; *saltem*,^a feeling that it did me no harm, I have not looked for a second or a third. *Non mirum*^b that it should have happened so with me, for St. Paul soon after his conversion has to say: *Datus est mihi stimulus carnis, angelus Sathanae, ut me colafizet; alibi: Iuvenio aliam legem in membris meis, repugnantem legi mentis meae; caro concupiscit adversus spiritum, spiritus autem adversus carnem.*^c And there was such rebellion in his soul that he comes to say: *Quod volo bonum, non ago; quod nolo malum, illud facio; quod operor, non intelligo.*^d Then at another time he says: *Certus sum quia nec mors, nec vita, nec angeli, nec instantia, nec futura, nec creatura alia poterit me*

^a "At least."

^b "No wonder."

^c II Cor. xii. 7: There was given me a sting of my flesh, an angel of Satan, to buffet me. Rom. vii. 23: I see another law in my members, fighting against the law of my mind. Gal. v. 17: For the flesh lusteth against the spirit, and the spirit against the flesh.—It will be noticed that the Saint's quotations are from memory and are not strictly accurate.

^d Rom. vii. 15: For that which I work I do not understand. For I do not that good which I will, but the evil which I hate, that I do.

separare a charitate domini nostri Jesu Christi.^a In the beginning I have borne some resemblance to him; in the middle and at the end may it please the highest goodness, and may His entire and very holy grace not refuse, that I should resemble, imitate, and serve all those who are His true servants; and if in anything I were about to displease Him, and if in one single point I were to relax in His holy service and praise, may He beforehand take me out of this life.

But as to this particular matter, for the last five or six years I would have written to you *frequentius*,^b if two things had not stood in the way. ✓ One was constant hindrances owing to my studies, and owing to frequent conversations, though not on temporal things; the second, that I saw no likelihood, nor would I even conjecture it to be possible, that my letters could be of any service or praise to God Our Lord, or of any satisfaction to my connections and relatives *secundum carnem*,^c to the end that we might become *secundum spiritum*^d as well, and *simul* help one another in the things that are to last for ever. For this is the truth: My love even in this life for another grows in proportion as he exerts himself in the service and praise of God Our Lord, *quia non ex corde Deum diligit*,

^a Rom. viii. 38, 39: I am sure that neither death, nor life, nor angels, . . . nor things present, nor things to come, . . . nor any other creature shall be able to separate me from the love . . . of our Lord Jesus Christ.

^b "More frequently."

^c "According to the flesh."

^d "According to the spirit."

qui aliquid propter se et non propter Deum diligit.^a If two persons serve God Our Lord in an equal degree, one related to us by kinship and the other not, God Our Lord wills that we should come nearer to, and should have more affection for the natural rather than for the one who is not; for the benefactor and relative than for the one who is neither; for the friend and acquaintance than for him who is neither the one nor the other. The reason for which we venerate, honour, and love the chosen apostles more than other inferior saints is that they served more and more, and loved more and more God Our Lord, *quia charitas, sine qua nemo vitam consequi potest, dicitur esse dilectio, qua diligimus Dominum Deum nostrum propter se, et omnia alia propter ipsum: etiam Deum ipsum laudare debemus in sanctis ejus, autore Psalmista.*^b I desire greatly, and more than greatly, if I may so speak, that in yourself, in your relations and friends, there should be an abundance of this true love, and increased strength in the service and praise of God Our Lord, for that would make me love and serve you more and more. For in ministering to the servants of my Lord lie my victory and my glory; and it is this reasonable love and sincere and open will that urges me to speak,

^a "For he loves not God with his heart who loves anything for its own sake and not for the sake of God."

^b "For charity, without which no one can attain to life, is defined as the love by which we love God our Lord for His own sake, and all other things for Him; moreover God Himself we ought to praise in His saints, as says the Psalmist." (Cf. Ps. cl. 1.)

and write, and exhort, and *ex animo*^a long and desire that others in their turn would exhort, and stir, and correct me, *cum quadam syncera humilitate et non gloria prophana et mundana*.^b That a man during this life should spend sleepless nights, anxieties and cares upon building and extending walls, increasing revenues and position, to leave a great name and lasting memory upon earth, *non est meum condemnare, laudare autem nequeo*;^c for, according to St. Paul: *Rebus ipsis débemus uti tanquam non utentes, possidere tanquam non possidentes, adhuc uxorem habere tanquam non habentem, quoniam figura hujus mundi brevissima est. Forsan, et utinam forsan*.^d If at any time in the past or in the present you have felt anything of this, then I beg of you, for the reverence and love of God Our Lord that you endeavour by every means in your power to gain honour in heaven, fame and remembrance before the Lord Who is to be our judge, and Who has given you earthly things in abundance. With them gain eternal things; give good example and sound instruction to your children, your dependents, and your relatives; on one bestow good words, on another just punishment,

^a "From my heart."

^b "With true humility and free from profane or worldly glory."

^c "It is not for me to condemn, but to praise I am not able."

^d I Cor. vii. 29-31: We ought to use things as if we used them not, to possess them as if we possessed them not, even to have a wife as if we had one not, since the fashion of this life is very short.

tamen without any anger or passion ; to one show the favour of your house, to another give money and means ; spare not your benefactions to poor orphans and those who are in need. He to whom God Our Lord has been so prodigal must not himself be niggardly. The more we do in this life, the greater rest and peace we shall find ; and as you are able to do much in the country where you live, *iterum iterumque te oro per amorem Domini nostri Jesu Christi,*^a that you greatly endeavour, not only to meditate on all this, but to move the will so as to put it into effect, *quoniam volentibus nihil difficile, maxime in his quae fiunt propter amorem Domini nostri Jesu Christi.*^b

Don Andres Loyola^c has written me a letter. I do assure you that I would rather meet him *facie ad faciem*^c than write much at this time, *quando non est ad rem.*^d Hence by writing this letter I must crave excuse from all ; let each of you look on it as addressed to him.

I have determined to write this at some length, *semel,*^e that I might answer the different items of your letter, and that you might be better informed.

You will kindly ask the lady of the house^f with all her family as well as all those who you will

^a " Again and again I beseech you, through the love of our Lord Jesus Christ."

^b " For nothing is hard to those who have a will, above all in those things that are done for the love of our Lord Jesus Christ."

^c " Face to face."

^d " When it serves no purpose."

^e " Once for all."

think will be pleased at being remembered by me, to recommend me greatly, *in Domino, qui nos est judicaturus.*^a To whom I belong, praying that through His infinite and highest goodness He may give us grace to feel His most holy will and carry it out entirely.

Anno 1532.

On the twentieth day of this month of June I received your letter. As you ask me to answer as promptly as possible I send this with two other copies by three different ways, that your good intention *in Domino Nostro Jesu Christo* may not remain without effect. If you receive this letter in time, and if it can be arranged that your son arrive here before St. Remigius, with twenty days to spare, so much the better; and even earlier if it can be, so that he may acquire some rudiments before entering the course. This is also the mind of a nephew of the Archbishop of Seville who is to come to this College of St. Barbara to attend the lectures before the next feast of St. Remigius; both could then together take the opportunity to learn the first rudiments, for the company and the means are abundant. May it please the highest Goodness that everything may be arranged with a view to His holy service and continual praise.

Poor in goodness,

IGNIGO.

^a "In the Lord, who is to judge us."

IV.

To JACOBO CAZADOR.⁸*From Venice, February 12, 1536.*

IHUS.

May the grace and love of Christ Our Lord favour us and help us always.

Having read a letter from your hand, written on the 5th of January, I have not only derived pleasure from it but also great sorrow, learning from it such unfortunate and distressing events; so that I have been affected by varied and conflicting feelings. I rejoice to see the very good zeal that God Our Lord grants you, in sorrowing with those that sorrow, not only on account of temporal, but in greater degree on account of spiritual infirmities; but I grieve much when I consider the very unhappy events that you communicate to me in your letter. With regard to it five or six points occur to me to which I ought to answer. I will then begin with those which are of least moment, and which satisfy less the thirst of our souls, so that we may not be hampered with the flavour and taste of that which conduces less to our eternal salvation.

First: You say that you will not fail in your customary contribution, only that I must let you know when it is required. Isabel Roser writes that for next April she will provide, so that I may finish my studies. That, it seems to me, will be

the best arrangement, so that I may be provided for the whole year, not only with books, but also with necessary things. In the meantime, although this country costs me dear, and my state of health does not help me to endure want or bodily hardships beyond those that study entails, still I am fairly well provided for, because Isabel Roser has had twelve crowns paid to me here on her account, over and above the favour and alms you sent me, for the love and service of God Our Lord; Who I trust will repay all in good coin not only what you do for me, but the great solicitude my poverty inspires in you; for I feel that a father could not be more concerned for his own children. A fortnight before Christmas, at Bologna, I was in bed for seven days with pains in the stomach and with ague; so that I determined to come to Venice, where I have been a month and a half, very much improved in health, and enjoying the home and company of a very learned and good man; so that it seems to me that nowhere else could I be better situated.

Second: The news that three nephews have left Manble has not affected me much, though I should like to know something about the reason. This I expect soon to hear, because I have written to friends I have in Paris to go and visit them in my name. I say "not affected," because if I am not mistaken they are reserved and prudent with men; which makes me think that whatever be their future they will give a good account of themselves. For whilst I was there I noticed that Losada was steady, and

with the example of the two elder ones, especially that of Jacobo, I hope in God Our Lord that they will behave as they should, and may He in His entire and highest goodness deign to guide them ever with His hand.

Third: With regard to Mosen Claret's illness, I have thought it well, as you advised and indeed ordered in our true Lord, to write to him. And since that letter will tell you all, there is nothing left for me to say in this; I only wish that you would help him to look to his interior health, and to the remainder of life that God Our Lord has given him; for I do not think that he would take it better from any other person. And if he has no children, nor any other near kindred for whom he is obliged to provide, it seems clear—and of this I have no doubt—that the best and soundest course would be to give all back in the form of pious, just and holy objects to Him from Whom he has received it, namely, our Universal Giver, Master and Lord—and that better during life so far as he is able than after death. For that a man should make bequests to another merely that he may feed horses, dogs, and game, and acquire glory, honour, and worldly pomp, is a thing in which I cannot acquiesce. Among other degrees of perfection Saint Gregory mentions these two; one, when a man leaves all that he has to kith and kindred, and follows Christ Our Lord; and another, which he says is higher, when leaving all, he distributes it among the poor, *iuxta illud: Si vis perfectus esse, etc.*[“] By this I understand that it is better to give

[“] According to the text: If thou wouldest be perfect, etc.

to the poor when relatives are not in the same need as the poor who are not related; but that, *caetera paria*,^a I must do more for relations than for those who are not related.

Fourth: As to the desire you evince of seeing me where you are and that I should preach there in public, certainly I have the same and it is a lasting desire. Not that I pride myself on being able to do what others cannot, nor on arriving where others cannot reach; but my desire is to preach as an inferior individual, things that are intelligible, easiest, and most elementary, hoping in God Our Lord that following lesser things, He will grant this grace, so that we may in some degree advance in His praise and due service; for which object, once I have finished my studies, which will be a year from this present Lent, I hope not to tarry elsewhere to speak His word in any place in Spain, until we meet where you are, as we both wish. For it seems to me, and indeed I have no doubt, that I am more indebted to that city of Barcelona than to any other place on this earth. This must be understood, *clave non errante*,^b if out of Spain God Our Lord does not appoint me to things more displeasing or difficult to me, and I am not certain of either the one or the other. But I desire to be always in a position to preach in poverty, and freed from the obligations and impediments which I now have on account of my studies. Whatever happens in regard to what I say, after my studies are concluded I will send on

^a Other things being equal.

^b "Unless I am mistaken."

to you the few books I have or shall then have, as I have promised Isabel Roser to let her have them.

Fifth: You tell me that you wrote to the devout [“]woman, and that you wish that she and I should meet, with the idea that if we came to know one another we should experience mutual satisfaction, I fully agree, and it is a general rule with me, that when I associate with any one, even if he be a great sinner, to discourse about the things of God Our Lord, I am the one to gain, and I find great advantage for myself; how much more when it is with persons, servants of and selected by God Our Lord. It is I who must derive the greater advantage in every way. And indeed, ever since Doctor Castro⁹ gave me detailed information about her, and I know that you have her under your own direction, I have been greatly drawn to her, giving glory to God Our Lord for what He thus works in her; in Whom I hope, if by it He is to be served and praised, and there is to be the greater advantage to ourselves, that He will soon bring us together.

Sixth: With regard to what you write to me about the monastery of St. Clare,¹⁰ I certainly do not consider him a Christian whose soul is not pierced through by the consideration of such suffering in the service of God Our Lord. And I do not so much take to heart the want of judgment in a single person, as the damage that results to many others, and those persons who could have devoted

[“] “The expression used in the text is ‘beata,’ which may mean either a woman who, though not living in a convent, wears a habit, or, simply, a devout woman.”

themselves to the divine service. For just as on account of our weakness we find it very hard to overcome ourselves, so it is where the greatest fruit might follow, that very little is needed to undo all our efforts. Certainly I should much like to lend a helping hand to those nuns, if in any way I could put their religious exercises and discipline on a sure footing, especially of the one who finds herself in so great anguish and peril. For I cannot easily believe, of a person not indulging in worldly pleasures, or less devoted to God Our Lord, and yet in her right senses, that just because she wishes to serve Our Lord better and to come nearer to Him, she should be allowed to fall into such a state of despair. I am human and weak, yet if any one came with the object of serving me, and of loving me more, and if it were in me and if I had the power, I could not let him meet with such disaster; how much more then God Our Lord, Who, being divine, chose to make Himself human and to die, solely for the salvation of us all! I cannot then easily persuade myself that, because she is putting her hand to the things of God, she would have come to such a state of agony, and such distress without some other cause, internal or referring to the future. For it is the characteristic of God Our Lord to give understanding, not to take it away, to give hope, not want of confidence. I say then "some other internal cause," for it is possible that her soul at the time of the exercises was tainted with sin; and sin is of so many kinds as to be apparently without number; or else that she had a defective

✓ \

way of proceeding with her exercises; for not everything is good that appears so; and thus in a soul in which good does not dwell on account of existing evil, nor grace on account of sin, the enemy can do much. And I said "without some other future cause," because, as God Our Lord arranges everything according to order, weight, and measure, it is possible that He may have seen that, although at the time she was in a state of grace, she would not avail herself of the gifts and graces to be received, and hence, through lack of perseverance, would fall into greater sins, and finally come to perdition. Therefore the Lord, so full of mercy, in order to repay the small service she has done to Him, has allowed her thus to fall into fears and continual temptations, but all the time keeping guard upon her that she should not perish. For we must always presume that all that the Lord of the world works in rational souls is done in order
✓ to give us a greater degree of glory, or to prevent our being still more wicked; and this last, when He does not find in us scope for anything higher. *Tandem*,^a so long as we do not know the foundation and causes of the state in which that person finds herself, we cannot determine the effects. For us not only is it always very profitable to live in love; but it is also very wise to live in fear; for His divine judgments are in every way inscrutable, *in cuius voluntate non est quaerenda ratio*.^b It only

^a "Finally."

^b "In the understanding of whose will we must not judge by reasoning of our own."

remains for us to weep and pray for her better health of conscience, and for that of all the others. May the divine goodness so ordain it, and not permit that the Enemy of human nature should gain such a victory over those for whom He has so dearly paid with His most precious blood, and whom He has in every way redeemed.

And I conclude, praying that through His infinite goodness He may give us abundant grace, so that we may perceive His very holy will, and carry it out completely.

From Venice, February 12, 1536.

Poor in goodness,

INIGO.

V.

TO TERESA REJADELLA.¹⁰

Venice, June 18, 1536.

JHUS.

May the grace and love of God Our Lord ever favour and help us.

On receipt of your letter some days ago, I experienced joy in the Lord Whom you serve, and desire to serve still more, to Whom we must attribute all the good that appears in creatures. As you told me in your letter, Caceres has informed me at length of your concerns, and not only of them, but also of the impressions and guidance he gave you

concerning each of them. Reading what he says to me, I cannot think of anything else that he need have written, although I should have preferred it in a letter from yourself, for no one can describe one's feelings so well as the person who actually suffers.

You ask me that for the love of God Our Lord I should take charge of you. It is true that for these many years His divine majesty, without any desert of mine, has fostered in me the desire to give all the consolation I can to every man and woman that walks in the way of His holy will and approval. Also to serve those who labour in His holy service; and because I do not doubt that you are one of them, I shall be pleased to have the opportunity of putting my wishes to effect.

You also ask me earnestly to write to you what the Lord tells me, and to give you my opinion freely. I will very willingly tell you what I feel in the Lord and the conclusion to which I have come; and if in anything I appear hard upon you, I should be still harder upon any one who tried to disturb you. In two things the enemy makes you err; not so as to make you incur the guilt of sin that would separate you from our God and Lord. Still he does draw you from His better service; and from your own greater peace of mind. The first is that he sets before you, and persuades you into, a false humility. The second is that he suggests extreme fear of God, on which you dwell too much, and to which you pay too much attention.

Now as to the first point, the general course that

the enemy follows with regard to those who desire and begin to serve God Our Lord, is to place impediments and obstacles in their way. And the first weapon with which he endeavours to wound is this, viz.: how canst thou live all thy life in such great penance, without the enjoyment of relations, friends, possessions, and in a state so solitary without the least consolation? Whereas in another state thou canst be saved without so many perils. So he leads us to believe that we have to lead a harder life than any man ever lived because of the difficulties he sets before us, while he hides from us the great consolations and solaces which the Lord is accustomed to give to the novice Servant of the Lord who breaks through all these impediments, and elects to desire to suffer with his Creator and Lord. Next the enemy tries his second weapon, which is that of boasting and vainglory, giving him to understand that there is much goodness or sanctity in what he does, placing him on a higher plane than is his due. If the Servant of the Lord resists these weapons, and resists by humbling and lowering himself, without consenting to the notions that the enemy suggests, then he tries his third weapon. That is, when he sees the Servant of the Lord so good and humble, as to fancy that though he does all that the Lord commands, still everything is without profit, looking as he does upon his own weakness, and deriving no glory therefrom whatsoever, he suggests the idea that even if he discovers anything given him specially by God Our Lord, any deed done, any intention or desire inspired, then he sins

through another species of vainglory, inasmuch as he speaks in his own favour. Thus he secures that he should not speak of the blessings he has received from his Lord, and so prevents good fruit both in others and in the man himself; for the remembrance of what he has received is always an incentive to higher efforts. It is true conversation of this kind must be carried on with discretion, so as to be conducive to the good of all, I mean oneself and others, according to circumstances and when profit is likely to result; on the other hand in making us humble the enemy tries to bring us into false humility, that is, a humility extreme and vitiated; and of this your words give ample evidence. For after mentioning some weaknesses and fears, which pertain to yourself, you say: "I am a poor nun, and, so it seems to me, desirous of serving Christ Our Lord." You do not venture to say outright, "desirous of serving Christ Our Lord," or "the Lord has given me desires to serve Him"; but you say, "desirous, so it seems to me." If you will look well at it you will see quite clearly that these desires to serve Christ Our Lord do not come from yourself, but are the gift of the Lord; and thus when you say, "the Lord has given me great desires to serve Him," you give Him praise, because you publish His gift, and you glory in Him Himself, not in yourself, seeing that you attribute nothing of that grace to yourself. We must then be very careful; and if the enemy lifts us up, we must lower ourselves, counting our sins and miseries; if he lowers and depresses us, we must lift ourselves up in true

faith and hope in the Lord, counting over the benefits received, and with how much love and kindness He waits upon us so as to save us, while the enemy does not trouble whether he speaks the truth or lies, but only whether he can overcome us. Bear well in mind how the martyrs, when placed before their idol-worshipping judges, proclaimed themselves the Servants of Christ. In like manner do you, when placed before the enemy of the whole human race, and tempted in this way by him, when he wishes to deprive you of the courage that the Lord bestows upon you, and when he tries to render you weak and timorous by means of his snares and deceits, do not merely venture to say that you are desirous of serving Our Lord, when you ought to proclaim and profess without fear that you are His servant, and that you would rather die than desert His service. If he puts before me the justice of God, I reply with His mercy; if he hints at mercy, I answer with His justice. So we must act if we would avoid trouble, that the deceiver may himself be deceived, applying to ourselves the teaching of Holy Scripture which says: "Beware that thou be not so humble that in excessive humility thou be led into folly."^a

Coming to the second matter, as the enemy has placed in us a certain fear under the appearance of humility, which is false, and so suggests that we

^a So the Spanish original. The reference would seem to be to Eccles. xiii. 11, which reads in the Douay Version: "Be not lowly in thy wisdom, lest being humbled thou be deceived into folly".

ought not to speak even of good, holy, and profitable things, so he brings forward another and worse fear, which is, whether we are separated from Our Lord, cut off from Him and outcast, and this in great measure by reason of our past lives. For just as the first fear prepares the way for the enemy's victory, so he finds it easier to tempt us when we are subject to the second. To illustrate this in some way I will mention another of the enemy's devices. If he finds a person with an elastic conscience, who passes over sin without consideration, he does all in his power to make venial sin seem nothing, and mortal sin, even very serious mortal sin, of no account; so that he turns to his purpose the defect he finds in us, that of a too elastic conscience. If in another he discovers a conscience over tender—a tender conscience, be it noticed, is no fault,—and if he sees that such a one will have nothing to do with mortal sin, nor even with venial sin so far as is possible—for it is not in our power to avoid all,—and that he even tries to cast off every slight semblance of sin in the shape of imperfection or defect, then the enemy makes an effort to confuse so good a conscience, suggesting sin where there is none, and defect where there is even perfection, anything to be able to disturb and afflict us; and in many instances, where he cannot induce a soul to sin, and has no hope of ever bringing it about, at least he endeavours to torment.

In order to illustrate still further the way in which fear is produced in a soul, I will briefly mention two lessons which the Lord is accustomed

to grant or to permit: The one He grants, the other He permits. The first is interior consolation, which evaporates all perturbation, and brings a soul to complete love of the Lord; and to such as He enlightens with this consolation He reveals many secrets, both at the time and still more later on. In fine, thanks to that divine consolation all labours are a pleasure and all fatigue is rest. To him that walks with the fervour and warmth of this interior consolation, there is no burthen however great that does not seem light, and no penance nor other trial so great but it appears to be sweet. It points out and lays open to us the way, that we must follow, and it teaches us to flee from the opposite. But it does not remain always with us; it ever follows certain periods according to appointment. And this is for our good; for when we are deprived of this consolation, then comes the other lesson, which is this: Our old enemy now puts in our way every possible obstacle to turn us aside from what we have begun, and harasses us unceasingly, all contrary to the first lesson. He fills us full of sadness, without our being able to explain why we are sad; we have no devotion in our prayer, we cannot contemplate, we cannot even speak of or listen to the things of God with relish or any interior delight. Not only this, but if he finds us to be weak and excessively humbled by these diseased thoughts, he then suggests ideas such as whether we are entirely forgotten by God Our Lord; and we come to think that in everything we are separated from Our Lord; and that all we have done and

all we have desired to do has been of no value whatsoever. Thus he endeavours to bring us to want of confidence in everything, and thus we shall find ourselves reduced to the greatest timidity and weakness, making too much of our infirmities and showing ourselves too passive in face of his deceitful reasonings. It is necessary therefore to ascertain what is the condition we experience; if it is consolation we must become humble and lowly, and remind ourselves that soon the trial of temptation will come; if it is temptation that besets us, darkness or sadness, we must bear up against it without any vexation, and await with patience the consolation of the Lord, which will put an end to all trouble and exterior darkness.

There now remains something to be said of what we feel when reading of God Our Lord, how we must understand what we read, and, having understood, how we must learn to profit by it. It often happens that Our Lord moves and forces our soul to some course of action or other, laying all open to it; that is to say, He speaks within it without the sound of voice, raising it all to His divine love, without our being able, even if we were willing, to resist His idea. And this idea which we grasp is of necessity in conformity with the Commandments, the precepts of the Church, and obedience to superiors, and full of entire humility, seeing that the same divine spirit pervades all. Here, however, we can often be seduced into error; for after such consolation or inspiration, while the soul remains filled with joy, the enemy will sometimes come

under cover of joy and in an appearance that is good, to make us exaggerate what we have felt from God Our Lord, so as again to throw us into disorder and to disconcert us utterly.

At other times he makes us detract from the lesson we have learnt, conjuring up inconveniences and obstacles to prevent our carrying out in its entirety all that has been made known to us. And here more prudence is necessary than in any other matter; many times we must check the great longing that we have to speak of the concerns of God Our Lord, at others we must speak even more than the accompanying desire or inclination prompts; for in this it is needful to think more of the interests of others than of our own desires. When then the enemy endeavours to increase or diminish the good impression that has been derived, we must go forward with a view to benefiting others as one who seeks to cross a ford. If he finds a good crossing, that is, if he hopes that some benefit will follow, he must go forward; if the ford is turbid, that is, if others would be scandalised by his good words, then he will always draw rein, seeking the time and hour most propitious for speaking.

In what I have said things have been suggested into which it is not possible to enter further without writing at great length, and even then much would remain which it is easier to feel than to state, above all in a letter. If it so please Our Lord I hope we shall soon meet, and then we shall be able to communicate more satisfactorily on these

matters; in the meantime, as you have Castro close at hand, it would be as well if you corresponded with him, for where no harm can follow some good may result. And since you bid me write all I feel in the Lord, I will add that if you know how to keep all that you possess you will be blessed.

I conclude praying the most Holy Trinity through its infinite and supreme goodness to give us full grace to feel its most holy will and to carry it out in its entirety.

From Venice, June 18, in the year 1536.

Poor in goodness,

IGNACIO.

VI.

TO TERESA REJADELLA.¹²

Venice, September 11, 1536.

JHUS.

May the grace and love of Christ Our Lord ever favour and help us.

I have received two letters from you on different occasions: to the first I gave, as it seemed to me, a lengthy answer, which I trust has by this time reached you; in the second you say much the same thing as in the first, except some words to which alone I will answer briefly.

You say you find in yourself very much ignorance and littleness, etc.,—which itself let me remark, is no little knowledge;—and that it seems to you that this is fostered by your having so many ideas and so few determinations. I quite agree

with you, that he who determines little understands little and profits still less, but the Lord who sees is Himself the one who favours.

All meditation in which the understanding works fatigues the body; other meditations there are, regulated and quiet, which are not trying to the understanding or wearisome to the interior spirit, and which are made without exterior or interior effort. These do not fatigue the body but rather give it rest, except in two cases; first, when it deprives you of the sustenance and recreation that must be given to the body. By loss of sustenance I mean when, through being absorbed in such meditations, one does not remember to give to the body its natural refection, going beyond the appointed hours. By recreation I mean that we should at the proper times allow the intellect to dwell as it pleases on good and indifferent things, only avoiding always what is bad.

The second happens to many given to prayer and contemplation. It is that before they go to rest, through excessive use of the understanding they are afterwards unable to sleep, their thoughts going continually back upon the things contemplated, or imagined. Hence the enemy endeavours to draw profit, making the body indisposed by depriving it of sleep, a thing which must be altogether avoided. With a healthy body you will be able to do much, with a body unhealthy I do not know how much may be possible. A sound state of body helps greatly to do both much evil and much good; much evil in the case of those whose will is de-

praved and whose habits are bad; much good in those whose will is wholly applied to God Our Lord and is confirmed in good habits. Consequently since I do not know what are your meditations or exercises, nor how long they last, nor what Caceres has said to you, I am not able to offer any further suggestion, more than what I have already written. All that I confirm now more than ever; that is, that you should bear in mind that your Lord loves you, a truth of which I have no doubt, and that you should correspond with that same love, paying no attention whatsoever to bad, impure, or sensual thoughts, weaknesses, or even tepidity, so long as all these are contrary to your will. Neither Saint Peter nor Saint Paul ever secured immunity from this trial; but though not all is gained, yet much is gained by paying no attention to any part of it. For just as my salvation will, please God, be secured by the help of the good works of the good angels, so on the same account I cannot be harmed by the evil thoughts and weaknesses of which the bad angels, the world, and the flesh are the cause. God Our Lord only wishes to see my soul in conformity with His Divine Majesty; when the soul is thus conformed, it makes the body act, whether it will or no, in conformity with His divine will; and in this consists both our greatest struggle and the pleasure of the eternal and supreme goodness. Of Whom we beg that through His infinite pity and grace He may ever lead us by the hand.

From Venice, September 11, 1536.

Poor in goodness,

INIGO.

VII.

TO GIOVANNI PIETRO CARAFFA.¹³*Venice, date uncertain, 1536.*

JHUS.

Seeing that the life we so much desire, and all eternal happiness, is, rests upon, and indeed consists of an intimate and true love of God, our Creator and our Lord; and seeing that this love binds and obliges all of us in return to a love sincere and unfeigned and real in the same Lord whose longing is to save us, if through our frailty there remains no abiding flaw or misery; I have thought of writing this, not with that formality which many usually display, though that, too, I do not condemn if it be so ordered in the Lord. For it is easy to understand of a man who has left the world, and has set aside its dignities and other temporal honours, that he does not wish to be revered or praised in any formal words, believing as he does that the really greater man is the man who in this life brings himself down. Consequently, setting aside everything that might incite or encourage us to withdraw ourselves from the true peace, internal and eternal, I beg, for the love and reverence of Christ, our Creator, Redeemer, and Lord, that this may be read with the same love and goodwill with which it is written; and that is so sound and sincere that with all the strength God has given me, and without considering any desert of mine, I beg and

pray His infinite and supreme Goodness that He may give me as much good in this life and in the next, without making the least difference, as I desire, beg, and supplicate for yourself, not only in soul and body, but also in everything else that tends to His most holy and due service.

So, with this prompt and ready will to serve all those whom I feel to be servants of my Lord, I will speak about these things with the same simplicity and affection as I would have were I speaking to my own soul alone, not by way of expressing an opinion or of giving advice, for it is better to accept that with humility than to give it without, but that we may be warned and incited to the practice of always endeavouring to ask for the same from Our Lord, from Whom all right thinking and sound advice proceed.

First, I think I have arguments enough, with probable reasons and sufficient conjectures, to fear or suspect—I speak in perfect peace, love, and charity,—that as to the Society which God Our Lord has given you, the more I know of it, the more I think it would be better for the praise and service of the Lord if it did not increase; and assuredly on this matter I do not speak out as much as I think. Wondering whence this conviction could proceed, after praying repeatedly and earnestly to God Our Lord, I have thought fit to write what follows, as juniors are accustomed to do to their superiors, in case they can advise or help them in the service of God Our Lord, without any deceit or indirect self-seeking.

Secondly, the fact that anyone, born and brought up in the midst of nobility, dignity and state, even though those days are over and done with, should still be somewhat better dressed and should have for his dwelling-place a house rather more superb and somewhat better ornamented, considering those that come and go rather than others of the Society, can cause me no scandal or disedification; for it is right to yield to the needs and circumstances of the moment, and not merely to consider what is absolutely the most perfect thing. In connexion with this it seems extremely important to call to mind the blessed Saints, such as Saint Francis, Saint Dominic, and many others of the past, and see how they dealt with their subjects at the time they were instituting and arranging the models for their Societies. This man then should have recourse to the true and supreme wisdom, to ask and obtain greater light and greater understanding so as to dispose of everything for His greater service and praise; for many things are lawful to man which are not expedient, as Saint Paul says of himself. In this way others will have no occasion to relax, but rather will be spurred by his example to go forward; especially those of the household, who always are influenced by words and deeds, above all by the words and deeds of a superior or principal.

Thirdly, as I hold it true that God Our Lord has created all that this present life contains to supply our human needs, and for man's service and preservation, *a fortiori* is it true of those who are the best; and as your good and holy profession is *via ad per-*

fectionem,^a and a perfect state, I do not doubt, but rather am assured, that all those who live under obedience, and whose life is without blame, even if they do not preach or make much use of themselves externally in other corporal works of mercy, in order that they may apply themselves the more to those that are spiritual and of greater moment, are entitled to *victus et vestitus*^b in the order of love and Christian charity, so that they may progress in the service and praise of their true Creator and Lord. But in this matter it seems more fitting and safe to be very prudent, and in all things to commit oneself to the Lord, by whom all is done, in view of the greater edification of all, and for the better preservation and spread of the good and holy profession that you have begun. One must also consider the contrary objections that may be brought forward by less devoted persons, or by those whose circumstances compel them to be more solicitous for the things of this world or more necessary to material life. Such as these may bring forward some apparently well founded argument, saying: It is difficult for anyone to be able to maintain himself for long in that state of life, for three manifest reasons. First, they do not ask for what is necessary, and therefore they had no means of livelihood; secondly, they do not preach; thirdly, they do not practice the corporal works of mercy, such as burying the dead, saying masses for them, etc.; for even if they did not beg, still their

^a "A way to perfection."

^b "Food and clothing."

works, such as preaching, etc., would make them known to the people; and if they had no special gift or fitting disposition for that, at least they might be careful to keep well-informed from surrounding parishes of the numbers of the dead, so that they might assist at the funerals, or help them by their Masses and prayers. In this way it would seem that by serving God Our Lord in such-like pious works, the people and other clerics would be more moved to support them, and that with much greater charity. But surely those who live good lives ought to be maintained and increased; and may we not say that one who declines to beg, but prefers to serve God Our Lord, and trusts in His supreme goodness for the rest, has sufficient claim to be preserved and maintained? To this it might be objected by those who are less devoted, and by the more solicitous whom I have mentioned who might be in authority, that Saint Francis and other saints, who are believed to have had the like trust and confidence in God Our Lord, did not on that account omit to provide the most suitable means to preserve and increase their houses for the greater service and the greater praise of His divine Majesty; for otherwise it would have seemed more like tempting the Lord they served, than following the course that best suited His service.

I say nothing of other matters of greater moment, for I would not entrust them to a letter; matters not suggested or imagined by myself, but raised, or understood, or asserted by others. It is enough for me to put before you and expose just the mat-

ters which I have weighed and pondered over, as I would do it to my own soul alone. And no harm can result, but good will be derived from continuously praying God Our Lord that for new trials He will, through His infinite and supreme goodness, deign to give and apply new remedies, and may it please Him, with His wonted pity and overwhelming graciousness, to put His most holy hand to everything, that all may be carried out to His greater service and praise, as with my own affairs I desire, ask, and always supplicate.

One who desires to be the servant of all the servants of God Our Lord.

I.

VIII.

TO FATHER JUAN DE VERDOLAY.¹⁴

Venice, July 24, 1537.

May the grace and love of Christ Our Lord ever favour and help us.

Since I passed by your part of the world and wrote to you, about two years ago, I have had no letter from you nor news of you till about three months ago, when Ysabel Roser gave me an account of your health and of the goodness and excellence of your instructions; telling me at the same time that you had written to me, and that you greatly desired to hear from me. I am sure that in this silence I am not to blame; for if I were not tied down here, however much according to my own

choice, and to matters which seem to me to be of no small importance, no weariness of foot would prevent me from going in search of you. Consequently, after looking over your own affairs, and considering what might be before you here, if you thought it would be for the greater service of Our Lord, I should greatly desire that we might meet in these parts. I think I shall be here for a year more or less; what God Our Lord will order for me after that I do not know.

And that you may be better informed about me, and about other brethren, yours and mine, in Christ Our Lord, and to satisfy you in what you wish to know, I have determined to write this at some length, feeling certain that it will please you to have accurate news.

There arrived here from Paris, in the middle of January, nine friends of mine in the Lord, all Masters of Arts, and well versed in theology, four of them Spanish, two French, two from Savoy, and one from Portugal.¹⁵ All passed through many troubles, what with the wars and the long journeys on foot in the midst of winter; they took up their quarters in two hospitals, and arranged so as to attend to the sick poor in the lowliest offices, and those most repugnant to the flesh. After two months spent in this work, they went on to Rome, followed by some others on the same errand, which was to spend Holy Week there; and though they were in great poverty, without money, without recommendation from anyone in the shape of either letters or anything else, trusting and hoping only

in the Lord, Whom they came to seek, they found, and without any trouble, much more than they sought; for they were granted an audience by the Pope, and on the arrival of a number of Cardinals, Bishops, and Doctors they were invited to dispute with them. One of the disputants was Cardinal (*sic*) Ortiz, who has been very favourable to them, as well as other men well-known for their learning. The Pope was so pleased, and all who were present with him, that at once he began to grant them every possible favour; first, permission to go to Jerusalem, at the same time giving them repeatedly his blessing and exhorting them to persevere in their resolutions; then he gave them alms to the amount of 60 ducats; indeed, from the Cardinals and others present they received more than 150 ducats, so that they brought here 260 ducats in bills of exchange. Third, to those among them that were priests he granted faculties empowering them to hear confessions and absolve in all episcopal cases. Fourth, to those who were not priests he granted dimissory letters, without mentioning title of patrimony or benefice, so that within three feast days or three Sundays any Bishop could raise them to the priesthood. So, on their arrival here in Venice, on the Feast of St. John the Baptist, we completed the reception of all Orders, including the priesthood; and those of us then ordained number seven.¹⁶ In this we found all imaginable favour and benevolence; so much so, that it was left to our own discretion whether we should be ordained *ad titulum voluntariae paupertatis, vel sufficientis*

litteraturae, vel utriusque.^a We selected *ad titulum utriusque*, and we made the vow of perpetual poverty in the hands of the papal legate here, not compelled by him, but moved by our own will. For the conferring of Orders they gave us two Bishops, each of whom wanted to ordain us; and we had some trouble in satisfying one, since we could not be ordained by both. After we had thus settled all these matters both in Rome and in Venice, and all gratuitously, without use of any money at all, the legate himself gave us full permission to preach, teach, and interpret Scripture *publice et privatum* in the whole dominion of Venice; and also to hear confessions and absolve in all cases reserved to Bishops, Archbishops, and Patriarchs.

All this I have mentioned to fulfil the promise I have made to you, and to show how great would be our sense of obligation and confusion, if we did not help ourselves where God Our Lord gives us so much help, for without our asking, or even knowing, it seems as if every material requirement and every facility that we need is put in our hands. May the Supreme Goodness fill us with His Grace, that we may not hide underground the mercies and graces which He continually bestows upon us, and which we trust He will not cease to bestow so long as there is no fault on our side. For this reason I beg of you, for the sake of the service and reverence of His Divine Majesty, that you will earnestly pray for us, and ask the same of the devout men and women

^a These have reference to ordination which a priest will understand.

in your care. For you see the great need in which we stand; for he who receives most becomes the greatest debtor.

All this year, though they have waited patiently for a passage to Jerusalem, there has been no ship at all, nor will there now be, on account of the fleet that is being equipped by the Turks. So we have decided that the drafts that were drawn for the 260 ducats should be sent to Rome, and that the money should remain in the hands of those who collected it as alms for them; for we have no desire to use this money except for the said voyage, and are unwilling that anyone should come to think that we hunger and thirst after the things for which the world dies. This repayment made, for the money has been sent already, and this letter written, they will soon leave here, two by two, to do whatever work they may be able with the grace of Our Lord, for Whose sake they set out. In this way they will go about Italy here and there until next year, in the hope that then they may be able to go to Jerusalem, but should God our Lord dispose otherwise, they will wait no longer, but will proceed with the work they have begun. Here several parties have expressed the desire to join us, men not wanting in learning, but we are careful rather to refuse them than to increase our numbers, for fear of failures.

I conclude praying God Our Lord through His infinite and supreme goodness to give us abundant grace to perceive His most holy will and to carry it out entirely.

From Venice, July 24, 1537.

Poor in goodness,

YñIGO.

Since writing this I have received a letter from you, and as Our Lord is to judge me it seems to me and I feel that if where you are you have much to do, here you have much more, and more opportunities of serving the Lord according to your desire. Consequently do what you can that soon we may meet.

IX.

TO PIETRO CONTARINI.¹⁷*Venice, August, 1537.*

JHS.

Having dwelt at greater length on our affairs in a letter to Doctor Martin Sornoya which contains certain matters directly concerning your Lordship, I will write a few words here not so much from necessity as from a desire to show that I do not forget.

Hitherto by the goodness of God we have prospered materially; we experience every day more and more the truth of the text: "Having nothing and possessing all things"; all, that is, which the Lord has promised He would bestow upon those who seek first the Kingdom of God and His justice. But if all things shall be bestowed upon those who seek first the Kingdom of God and His justice, can anything be wanting to those who seek only the justice of God and His Kingdom? Those, whose reward is not so much of the dew of heaven and the fruit of the earth, as of the dew of heaven alone?

Those, I mean, who are not divided; those who have both eyes turned to heavenly things. This may He grant us Who, when He was possessed of all things, deprived Himself of all things for our instruction; Who, when He was in the fulness of such power, wisdom, and goodness, yet subjected Himself to the authority, judgment, and will of poor insignificant man. But this is enough, above all for such as are bent on the service of Christ in another kind of life. You more particularly it behoves to take thought that, if you possess anything, you are not possessed and dominated by it; but that you rule everything in Him from Whom you have received it. For he, who cannot be wholly occupied with the one thing necessary, does the next best thing if he sets his own affairs in order and keeps to his engagements. But I wander too much from the point where I had begun; I return to ourselves.

Near Vicenza at a place outside the gate called Santa Croce we found a monastic house which bears the name of S. Pietro in Riccasolo, occupied by no one. And so the brethren of S. Maria delle Grazie of Vicenza are content to let us stay there at our pleasure. This we are doing and shall continue to do if God permits it.

Consequently we have no capital to begin with except our efforts after sanctity and perfection. Beg therefore Our Lord along with us to give us all the grace to fulfil His holy will which is the sanctification of us all. And so farewell in Christ Jesus Our Lord; may He direct us all in the way of peace which is in Him alone.

As regards Signor Gaspar I earnestly beg of you that if perchance his affairs, which can be transacted by you, have not been arranged, you should see to them so that he may have no ground for saying or thinking that we are the cause of his being delayed at Venice.

To the noble Lord Pietro Contarini, my very dear friend in Christ, at Venice.

X.

TO THE CITIZENS OF AZPEITIA.¹⁸

Rome, August-September, 1540.

May the supreme grace and love of Christ Our Lord ever favour and assist us.

His divine Majesty well knows how much and how many times He has stirred in me the intense will and eager desire to be able in any way, even the least, to give all pleasure and do all spiritual service in His divine goodness to all inhabitants, men and women, of the land in which God Our Lord, with His wonted mercy, without any desert of mine, and without my being able to make Him any return, gave me my first beginning and my natural being. These same desires, received rather from Our Lord and universal Creator than through any creature, drew me from Paris to your town, now some five years ago, when my bodily health was not good; and on that occasion, as you saw, with His customary divine mercy, He Who sent me to you gave me also

strength to carry out no small amount of work. What I then left undone must be attributed to my own shortcomings, which accompany me everywhere.

And even now I am animated by the same desires. I long that in all things your soul should be quiet and peaceful in this life, with the true peace of Our Lord, not merely with the peace of this world. For in this world many princes great and small conclude external truce and peace, but internal peace never enters into their hearts; rather there abides in them rancour, envy and evil desires against those with whom they have made external peace. But the peace of Our Lord which is interior brings in its train all the other gifts and graces that we need for salvation and eternal life. For that peace makes us love our neighbour for the love of his Creator and Lord; and if we love with that love all the commandments of the law are kept, according to the words of St. Paul: *Qui diligat proximum legem implevit.*¹⁸ Such a man has complied with all the law because he loves his Creator and Lord, and his neighbour for His sake. Now I have been wondering whether in some way, though absent from you, for present I cannot be, I could satisfy these my desires. And as a great work presents itself, which God Our Lord has wrought through a Dominican friar,¹⁹ a very great friend and acquaintance of ours of many years' standing, to the honour and glory of the Blessed

¹⁸ "He who loves his neighbour has fulfilled the law." Rom. xiii. 8.

Sacrament, I determined to console and visit your souls in *Spiritu Sancto*, with the bull which the Señor Bachelor ²⁰ is taking with him, with the other indulgences which the bull contains; and these are so many and of so great value that I could not compute or overrate them. I can only exhort and pray you, for the love and reverence of God Our Lord, that you would all appreciate this work deeply, and foster it among yourselves, and as far as may be possible have it preached abroad, bringing the people together, and holding processions, or making use of any other means which may best promote devotion among them.

I well remember the time when I was with you, and the intention and resolve the people professed, of making and keeping certain praiseworthy and holy Constitutions. These were: that the bells should be rung for those who were in mortal sin; that no poor beggars should be suffered to remain in their poverty, but that all should be assisted; that card-playing should be forbidden, as well as all buying and selling of cards; and as for the wearing of ornaments by women, with bad intent and offence of God Our Lord, that such abuse should be extirpated. I remember that the care and observance of these holy constitutions was begun and continued all the time that I was with you, with no small grace and visitation of God as a result, enabling you all the more to carry on those good works. Since that time I have not heard whether you have been constant or remiss in these practices, in themselves so just, and so pleasing

to the infinite and supreme Goodness. But whether you have persevered so as to rise yet higher, or whether you have faltered so as to return to your former state, that you may go further forward I do beg, beseech and implore you, for the love and reverence of God Our Lord, that with great strength and great affection you should endeavour exceedingly to honour, favour and serve His only begotten Son Christ Our Lord in this great work of the most Holy Sacrament, in which His Divine Majesty is present, in His Divinity and in His Humanity, as great, as entire, as mighty, and as infinite, as He is in heaven. I beg that rules be made and some kind of Confraternity formed, so that each member may go to Confession and Communion once in each month, but voluntarily, and not under penalty of sin in case he fail. For without any doubt I am persuaded and am sure that if you carry out this project you will derive incalculable spiritual advantage. It used to be the custom for all, men and women alike, to receive the Blessed Sacrament every day 'from the time they had reached a fitting age. Shortly after this, when devotion began to grow somewhat colder, it was usual to communicate every week. Later still, as men became more wanting in true charity, they adopted the custom of communicating on three principal feasts of the year, leaving the practice of more frequent Communion, whether every three days, or from week to week, or from month to month, to the liberty and devotion of each individual. And now, last of all, we have ended by

no more than yearly Communion, so great is our coldness and weakness; for to judge from what one sees in the greater part of the world, if one reflects upon it in a quiet and holy spirit, it would seem that the only festival remaining is Christmas. Let it then be our business, for the love and spirit of such a Lord as ours, and to the great benefit of our souls, to revive and refresh in some measure the saintly customs of our fathers; and if we cannot do all, at least let us do something, confessing and communicating, as I said, once a month. And he that should desire to do more will, without any doubt, be acting in conformity with the mind of our Creator and Lord, as St. Augustine, supported by all other doctors, testifies when he asserts: *Quotidie communicare nec laudo nec vitupero: Singulis tamen diebus dominicis ad communicandum hortor.*^a And because I hope that God Our Lord, through His infinite goodness and His customary mercy will pour in abundance His most holy grace upon the souls of all men and women, for this service of Him that is so just, and of so clear and manifest advantage to others, I conclude, begging, praying, beseeching, for the love and reverence of God Our Lord, that you would ever give me a share in the fruit of your devotions, and *maxime* in those of the Blessed Sacrament, even as in mine, however poor and unworthy, you will always have an entire part.

Rome, 1541.

IGNATIO DE LOYOLA.

^a "Daily Communion I neither praise nor blame; but I do approve of Communion every Sunday."

XI.

TO MAGDALENA DE LOYOLA²¹*Rome, May 24, 1541.*

JHUS.

May the highest grace and love of Christ Our Lord ever favour us continually and help us.

Some days ago, on receiving a letter from you, and gathering from it your good desires and holy eagerness for the greater glory of God, I was filled with great joy in Our Lord. May it please Him, in His infinite and supreme goodness, ever to increase in you His love in all things, so that not in part only but entirely you may set all your affection and desires upon the same Lord, and upon all creatures for His sake, conversing with those who speak and act to the glory of His divine Majesty, frequently going to Confession, and receiving the most Holy Sacrament as often as you can; that so He may bring your soul to be united in everything with Him by the bond of true hope, and may increase in you that lively faith and most necessary charity without which we cannot be saved.

With this object in view, seeing that the soul which is anxious to serve its Creator and Lord in all things seeks all good means possible to that end, thinking that I might be of some help to you, and believing that what I offer will be received with the reverence and respect with which the things

of Our Creator and Lord should be reverenced and respected, I send you twelve beads, with many blessings attached to them, three more with other blessings, and also another three which have all the blessings of the first two together, as you will see from a memorandum which goes with them by favour of the Licentiate Araoz, as well as the conditions necessary to gain these great graces. Should you receive some special favour I shall be very pleased in Our Lord if you will keep me informed of the spiritual advantage you may derive from the devotion, to the greater glory of His divine Majesty. Recall me to the memory of those who love you in Our Lord, and who will be pleased to know that I remember them, and ask them to commend me to His divine Majesty and to visit me in Him; and may He in His infinite and supreme goodness deign to grant us abundance of grace that we may feel His most holy will and accomplish it entirely.

From Rome, May 24, 1541.

Kept back until June 10.

Poor in goodness,

IGNIGO.

XII.

TO FATHERS BROET AND SALMERON.²²*Rome, Early in September, 1541.*

IHS

On leaving Rome, presuming you will start without delay, as there are some inaccuracies in the Bulls, you should communicate the matter to the most Rev. Cardinal of England, to whom you will present my respects, and then leave all in his hands, both the meaning to be attached to the words, and the business itself. Afterwards you may take your departure. If the Cardinal is of opinion that you ought to see the Pope, you will get letters of introduction from him to the Pope and the Cardinal di Santa Croce, or at least to the said Cardinal, to whom you will in my name recommend the matter in hand. If the English Cardinal deems it inadvisable to see the Pope, at least secure from him testimonials as a warrant for your commission in Ireland, the production of which to the Irish people will convince them of the sincerity of your work, and of the intention of His Holiness, if only they will take notice of the document in your hands. In case you yourselves are decided that it is well to see the Pope, ask the Cardinal for letters of introduction.

On the journey the following agreement is to be

observed by all four: We N.N. promise and pledge our word that we will be faithful to one another, and will not disclose to any person whatsoever the purpose of this mission to Ireland, unless compelled thereto by reasons of justice. Nor will we reveal anything that to all of us, or to the greater number, shall seem inexpedient: except to Jerome Domenech and Francis Strada, to whom in Paris we will explain our business, that is, the commission entrusted to us.—To this each will append his name.

In Paris it will be well not to lodge in the University, but in the city, and if possible not to visit the colleges unless they are in vacation; and to go on foot with a companion. You must see Domenech and Strada in private and explain to them your business that they may further it; then on the day on which you decide to leave, call together all the members of the Society, or as many as you think fit, and converse with them in your apartment, providing a repast or supper for them; and tell them under secrecy of your journey from Paris to Scotland. You may communicate the matter also to Picard ²³ if you think it well to do so. You might also consider whether it is worth while or not to ask the King ²⁴ of France to favour you with a passport to the Scottish ports, as is the custom in England: but be prudent and adopt in all things the safest course, if there is any fear of being discovered, or any similar danger.

In Paris it will conduce more to edification to give away than to make show of any necessity great or small.

In dress you will be both alike in all that appears without.

After giving notice of your intention of embarking, it will be well to select and agree upon a spot some six or seven miles out of the way, and to stay there, instead of going at once near to the port, appointing some French or Spanish companion or other trusty person to watch at the port till the ship is ready to set sail. Then with such supply of provisions as you may need, you may all three embark.

On arriving in Scotland, in your audience with the King,²⁵ it will be well to ask for a letter of recommendation to take to the Irish, in order that you may have a good reception; and until you receive his answer you should remain in the Court. Also you yourselves as Papal legates should write a letter to Ireland, letting the King in his letter announce this your title, thus securing more authority and closer co-operation with him. For the rest act as you think best.

While awaiting the King's answer be very assiduous in hearing confessions, giving the Exercises and other exhortations; and Master Salmeron should as soon as possible deliver a sermon in Latin, which must be thoroughly prepared.

It will be well to inform the King of Scotland of your plan of action; especially of your way of journeying, and of your not accepting anything for yourselves. But if any alms are offered, request him to give them to some trusty person to be distributed impartially among the poor in the hospi-

tals, or upon other good works, according as it shall be considered to be most to the service and glory of God Our Lord.

On leaving Scotland, supposing things have so far proceeded favourably in Our Lord, you should solicit from the King the favour that some discreet person be appointed to receive all the letters you write from Ireland to be forwarded to Paris and Rome, and similarly all letters from Paris and Rome to be forwarded to you. And let him pay the cost of postage. Also enquire carefully in Scotland of the bankers who have correspondence with Paris as to other means of transmitting your letters.

As regards payment great or small for board and lodging, you must be guided on the journey by Master Francis,²⁶ that God Our Lord may in him and through him be your help.

As to embarking at this port or that, at this time or that, spending this sum of money or that, speaking to this person or that, in these and other matters pertaining to the office of legates, you will decide among the three of you by plurality of votes; and in all other matters in which the enemy may endeavour to sow discord, decide by this plurality.

In speaking with princes and other persons of rank, and in seeking recognition from them as papal legates, let Paschase act as spokesman; and then, if any further step is to be taken, decide by plurality.

On your journey you will write to me with great exactness and frequently, stating from what place you are setting out, from the English Cardinal's,

from the place where you have seen the Pope, from Lyons; from Paris; from what port you have set sail, etc. In the same way write from Scotland and Ireland. Afterwards, on the first of every month, or two or three days before, you will inform me of your whereabouts, but with great caution and disguise.

The first time you write put upon a separate sheet all that is intended for the Cardinals of England, Brindez, Santa Croce, and Carpi, so that we may copy it and show it to their Eminences, and to those we may think it good to see it; also, if it is not too much trouble, you might write to them direct. The letters you write to them you may seal and send separately, enclosing copies of the same in the budgets addressed to us. In matters of special interest you might tell them what occurred *ad majorem aedificationem.*^a

Other news you might tell without any sermonizing, taking account of the fact that the letter will be shown to shrewd persons who look for substantial work done, not for wordy reports of meagre results, so long as the subject does not call for lengthy explanations.—About other matters you will write on separate sheets.

The letter with edifying news should be placed above the sealed packets, and then all are to be enclosed within one cover, addressed to Master Jerome in Paris, so that he may read the letter of news only, and then forward it with the packets to me. You can write to me by three routes, by Portu-

^a "For greater edification."

gal, under care of the King's preacher ²⁷; by Biscay and the Lord of Loyola at Aspeitia, which is in the province of Guipuzcoa; by Scotland—and this latter would seem to be the most convenient.

Be careful about the Masses for Cardinal Guidicicci, ²⁸ and let me know when you write how many you have said.

Being charged with the responsibility that you bear, when you arrive in a city or town where you may have to lodge, take your meals and rest as soon as you arrive, on that day, and the next, or after your reception as legates. If any money be over from that which has been given to you, give part of it to the poor, and put aside part for clothing and shoes necessary in a cold and changeful climate; then for a day or more go about from door to door asking alms for the love of Our Lord, if Our Lord shall give the opportunity. This is intended for the two legates; Master Francis may act as his devotion and love of Our Lord shall prompt him.

Do not possess a mule or a horse; and try to secure the service of some Spaniard or Frenchman who knows the language of the country. In board and lodging always aim at a fitting simplicity. In travelling, make use of half or a third, more or less, as shall seem to you convenient, of the ordinary expenses; and never have money in your hands or keeping, but the sums given to you for travelling commit to the hands and keeping of some reliable good people of the place, that they may distribute a due portion impartially to the poor, or devote it to pious objects, as seems best for God's service.

Moreover, in case these same reliable persons wish you to keep the money or part of it for your maintenance, be careful not to handle it, or have it in your keeping, but rather as necessity compels you go about begging from door to door for the love of God, wherever any are willing to bestow charity upon you for God's love and reverence. Let them and others provide for you as they think best for the service of God.

Item. If people object to your putting what they give you into the keeping of another who is not a member of the Society, wishing you to keep an account of what you spend, then show that the Society lives on alms, and has no account to keep, except where begging from door to door is not possible; *gratis accepistis, gratis date.*²⁹

XIII.

FURTHER INSTRUCTIONS TO THE SAME LEGATES.

Rome, Beginning of September, 1541.

Of the way of dealing and conversing in Domino.

In dealing with all, and especially with equals, and inferiors, according to their dignity and authority, speak little and speak late, listen long and *libenter*,^a until they have quite finished all they have to say. Then answer the points that shall present themselves; conclude and take your leave;

^a "With willingness."

if they should reply, cut the answers as short as may be convenient; let the leave-taking be prompt but courteous.

In conversing with those in authority or superiors, and to win their countenance for the greater service of God Our Lord, consider first of what temperament they are, and conform yourselves to it; for example, if one be passionate and speak quickly and with life, adopt to some extent his manner in ways that may be good and reverent, and do not show yourselves grave, phlegmatic, or melancholic. With those who by nature are retiring, slow in speaking, grave and mature in their conversation, assume their manner with them, for that is what suits them best: *omnia omnibus factus sum.*^a

It is to be noted, that if one be of a choleric temperament, and should converse with another who is choleric, if they be not in everything of the same mind, there is very great danger of their conversation becoming heated. Consequently, one who knows that he is of a choleric temperament must go strongly armed, even in regard to the smallest details about to be discussed with others, with *examen* and other precautions, to endure and not to lose his temper with the other party, especially if he knows that other to be weak in self-control. In conversing with phlegmatic or melancholic persons there is less danger of discord through heated words.

In all conversations by which we hope to win over others, and bring them into the net for the

^a "I was made all things to all men." I Cor. ix. 22.

greater service of God Our Lord, let us follow the same course that the enemy follows with regard to a good soul, he all *ad malum*,^a we all *ad bonum*.^b For the enemy enters in with the other and comes out with himself; he enters with the other, not going counter to his habits, but approving them; he becomes familiar with the soul, suggesting good and holy thoughts, and pleasing to the soul that is good; then little by little he endeavours to come out with himself, suggesting *sub specie boni*^c some difficulty of error or illusion, *semper ad malum*.^d In the same way we may *ad bonum* approve or agree with someone in regard to some one thing that is good, passing over other bad points, and thus by winning his countenance we further our good object; by going in with him we come out with ourselves.

With such as we find tempted or depressed we should conduct ourselves pleasantly, speaking at greater length, showing greater pleasure and delight both interiorly and exteriorly, in order to combat their state of mind, *ad majorem edificationem et consolationem*.^e

In all our conversations, especially in those with a view of peace, and in our spiritual discourses, we need to be very guarded, bearing in mind that all that is said may, and indeed will become public.

^a "For evil."

^b "For good."

^c "Under the appearance of good."

^d "Always for evil."

^e "With a view to greater edification and encouragement."

In despatching business be liberal with time, making engagements for to-morrow, or even for to-day, if it be at all possible so to do.

Assuming that some kind of supervision is expedient, it will be well if Master Francis have the charge of money affairs, so as the better to agree or decline with each and all. But let no one of the three handle money, but send it by someone to the person to whom it is due; in fact, after the person who acts as your agent has given the money to whom it is due, and has brought back the receipt, let affidavits be exchanged, or some other method be employed that may seem more convenient, so that each of the three may say that he has touched no money appertaining to this Mission.

XIV.

TO FATHERS BROET AND SALMERON.

Rome, Beginning of September, 1541.



JHUS.

MEMORANDUM ON THE AFFAIRS OF IRELAND.

The purpose of this mission to Ireland is in general to be of assistance to that province in spiritual matters, and to relieve, in any possible way, the conscience of the Supreme Pontiff, and also that of the most Illustrious and Reverend Protector of that province.

With this object in view some points will here be touched upon concerning the course to be pursued by those who are sent there; other memoranda will indicate the subjects about which information should be sent here, and the assistance that may be looked for from Rome.

WHAT IT APPEARS SHOULD BE DONE IN IRELAND.

First: Visit the Catholic leaders, and especially four secular gentlemen who are chief men in the kingdom, praising in the name of His Holiness their constancy in and zeal for the Catholic religion, and encouraging them to persevere, &c.

Visit also the Catholic bishops, observing the same behaviour towards them. And if any have failed in their duty, giving bad example by their lives to their dioceses, or by not residing at their cathedrals, and not visiting their flocks, or by neglecting to see that the divine office is said, or that the churches are kept in due order, or by making bad selections and promotions in the ministry, or by any other public and important short-coming, admonish them and exhort them to better conduct, if they desire a good report to be sent to the Holy See concerning them.

Similarly with priests, especially parish priests, do all the good you can, helping them in what concerns their manner of life, exhorting them yourselves, and resorting to the hand of the bishops to correct them, whether it be for flagrant sins, or for negligence in doing their duty in connection with divine worship and the help of souls. But

with those of a lower estate more use could be made of the authority and jurisdiction you possess.

Pay special attention to the administration of the Sacraments, seeing how the priests behave in baptizing, hearing Confessions, and administering Holy Communion, Extreme Unction, and Matrimony. Observe the bishops also, in confirming and conferring Holy Orders, in order to advise them; and supply deficiencies wherever it is possible, especially as to Confession and Communion.

See also whether the Word of God is preached in a Catholic spirit; and give to all ministers the instruction and help that it is in your power to give. Moreover, do you teach the people yourselves, and exhort them to lead Christian lives.

If you hear of any heretical preacher or parish priest, consider how he can be deprived of the opportunity of doing harm to others, and for yourselves, endeavour to reclaim him, showing him the truth *in spiritu lenitatis*.⁴ If he be obdurate, and yet might be helped by the authority and power of those over him, you must do what you can to bring this to bear, as well as his punishment if necessary.

Endeavour to confirm the sick in the faith, and to exhort them to Confession in such cases and after such manner as you may find expedient, without at the same time giving occasion either for servile fear or for temerity.

Wherever you hear of really good people, fitted to instruct and govern others, endeavour to bring them to the notice of the bishops, that the latter may

⁴ "With all gentleness."

make use of them and may give them the benefices which are in their hands and at their disposal.

If you could establish schools of grammar anywhere, finding Catholic and efficient masters, it would be a great remedy against the profound ignorance prevailing in the country. But it would then be necessary to induce the parents to send their children to these schools, that they may be taught letters and good manners, and may gain a thorough knowledge of Christian and Catholic doctrine.

See that order be given that monasteries of men and women be founded, and that those at present in existence be reformed.

It would be well to procure the establishment, or re-establishment if they previously existed, of *Monti della pietà* for the assistance of the poor, as also hospitals and other pious institutions, such as are common in these parts and would find acceptance in those.

In all the works of charity here mentioned, and in all others which it is the custom for members of this Society to undertake for the good of souls, proceed according to our Institute, accepting no remuneration, nor even any alms on account of any work you may do. Of course if it be necessary for your support you may help yourselves with alms; but you must not ask or accept them on account of the work you do. Thus you will endeavour to give edification by the example of your charity and your zeal for the salvation of souls, etc.

Where for the glory of God and the common

good it may be necessary, without rashness and without tempting God, to incur danger to life, you must not avoid the occasion. Nevertheless, speaking generally, proceed with all possible caution and prudence so as not to fall into the hands of the Queen's officials; and consult with such Catholic gentlemen as you may be able, and see how far you can proceed with the business you have in hand in the countries governed by English heretics.

WHAT ARE THE THINGS CONCERNING WHICH ADVICE
MUST BE SENT TO ROME.

First: You will give information in a general way of the condition in which you find the Catholic faith, and obedience to the Apostolic See, both in the leaders, ecclesiastical and secular, and in the people, and also what is gained and lost each day; the manner in which this information is to be written will be stated in another place.

If it were found that any prelates conducted themselves badly, and could not be restrained by any authority in Ireland, but needed the authority of the Apostolic See to reform their scandalous conduct; however loyal Catholics they may seem, you will give faithful and candid information of all that you think advisable.

In the same way you will act in regard to any of the principal laymen who may not behave well in religious matters, and for whose correction the usual resources of the locality are found to be insufficient.

Send an account of those whom you might think fit for the episcopate; especially when a bishopric falls vacant, it would be well to mention who seems to you best fitted for it, as also the reasons that guide your choice.

When any come to Rome to apply for bishoprics or greater benefices, you should send your opinion whether, in consideration of the people of the country, you think them suitable for the place for which they apply. If you do not think them suitable the fact of your writing nothing will be indication of your opinion.

If in a general way any important means occurred to you that the Holy See could employ to promote the common good of that country, give an account of them in your letters.

XV.

TO FATHER GIOVANNI BATTISTA VIOLA.⁸⁰

Rome (August, 1542?).



JHUS.

May the supreme grace and love of Christ Our Lord ever favour us continuously and help us.

I have received a letter from you and I do not understand it. In two places in that letter, speaking of obedience you say: first, that you are ready to obey my will; and secondly: "since I would

much rather choose death than offer resistance to obedience, I submit to the judgment of Y.R." By this you seem to mean that your obedience is blind. Now obedience is blind in two ways: first, it imposes upon the inferior the duty, where there is no question of sin, of submitting his understanding in the performance of all that he is ordered; second, it becomes no less the duty of the inferior, when the superior gives or has given some order, and he thinks there are reasons against or difficulties with regard to the thing that is ordered, to represent with humility to the superior the difficulties or reasons as they appear to him, without inducing him to one course of action more than another, with the intention of following afterwards with a quiet mind the course that shall be indicated to him or ordered.

Now with regard to your obedience I fail to understand it. For after you have in your opinion given many good reasons to persuade me of the advisability of having a new master, you say in another part of your letter: "I have thought it well to write this letter to Y.R., requesting that you will deign to give your opinion as to whether we are to change this master, or rather to lose time." You yourself can judge whether you are seeking to obey, and whether you are submitting your judgment to whatever opinion I may pronounce; for if you so abound in judgment of your own and are aware that you are losing your time, where is the submission you profess? Do you fancy for one moment that I am going to bid you lose your time? May

God Our Lord never permit that where I cannot be of any use, I should be harmful to anyone.

You say in another place: "Really it grieves me very much to have wasted so much time during the last eight months under this master; still if it seems good to you that we should go on losing time we will continue." When you left here I remember telling you that by the time you arrived in Paris the course of the Summulas would have been going on for two or three months, and I told you to study Latin for four or five months that you might be able to express yourselves sufficiently, and afterwards, during the remaining three or four months, to acquire the elements of the Summulas, so as to be able in the following year to begin the course of the Summulas with a good grounding. Now, in view of the fact that you have chosen to act more in accordance with your opinion than with mine, and to enter on a course which had begun two or three months before, judge for yourselves who is the cause of your waste of time.

I conclude, praying God Our Lord through His infinite and supreme Goodness to deign to give us His abundant grace that we may perceive His most holy will and may accomplish it entirely.

From Rome.

XVI.

TO TERESA REJADELLA.³¹*Rome, November 15, 1543.*

JHUS.

May the supreme grace and love of Christ Our Lord ever favour us continually and help us.

First: I have learnt that His divine will has been accomplished in taking away and removing out of the present troubles of this life your and our sister in the Lord Luisa, and I am certain on many grounds and from many signs that in the other life she is full of glory for ever without end, where I trust, so long as we do not forget her in our prayers however unworthy and poor, she in her turn will favour and repay us with holy interest. If in spite of that I were to speak more at length and to expand my words of consolation, I should deem myself to be doing you an injustice, seeing that, as is right, you conform in all things to the supreme and eternal providence who deals in all for our greater good.

Second: As to the habit and rule, since you have obtained an opinion on the matter, and, even supposing you had not, since it has the confirmation of the Apostolic See, there is no reason whatever to doubt that you are acting in conformity with the divine service and will. For any rule of a holy

founder can be made binding under the penalty of sin in so far as it is confirmed by the Vicar of Christ Our Lord, or with his authority by another. Thus the rule of Saint Benedict, of Saint Francis, or of Saint Jerome, cannot of itself bind under penalty of sin; but when it is confirmed and authorized by the Apostolic See, on account of the divine virtue which it imparts to that rule, then it may bind under sin.

As the practice of daily Communion, let us remember that in the Primitive Church all went to Communion every day, and that from that time to this there has been no order or writing of our holy Mother the Church, or of holy doctors, scholastic or positive, prohibiting those whose devotion so moves them from receiving Communion every day. Let us remember too, that the blessed Saint Augustine says that he neither praises nor blames daily Communion, adding elsewhere that he exhorts all to Communion on all Sundays, and in another place, speaking of the most sacred Body of Christ Our Lord: "This bread is daily bread; therefore so live that you may receive it every day." This being the case, even if there were not so many good indications and sound inspirations to encourage you, yet the very judgment of your conscience is testimony good and entire enough. And its dictate is, that since all is licit to you in Our Lord, if you judge yourself free from manifest mortal sin, and such sins as you may judge to be mortal, and your soul desires more sustenance, and is more inflamed with the love of our Creator and Lord, and if with such

intention you communicate, finding by experience that this most holy spiritual food supports, calms, and rests you, and while preserving you raises you also in His greater service, praise and glory, then without any doubt it is licit, indeed it will be better for you to communicate every day.

As I have conversed at length on this and other matters with the Licentiate Araoz who will deliver to you this letter, I refer you to him in Our Lord, and conclude praying God Our Lord that through His infinite clemency you may be guided and governed in all things by His supreme goodness.

From Rome, November 15, 1543.

Poor in goodness,

INIGO.

XVII.

TO A MAN TEMPTED.⁸²

Rome, November 28, 1544.



JHUS.

May the supreme grace and love of Christ Our Lord ever favour us continuously and help us.

Impossible as it is for me to fail in any way in the very affectionate and very sincere goodwill that animates my soul towards you, I will answer briefly your letter and that of Master Lainez stating whatever it is given me to judge in Our Lord.

First: With regard to your going and living in

your own country, I can conceive nothing that would be worse for you, or which you ought more to abhor, as I have on other occasions explained to you at length, and as past experiences and examples have proved.

Second: With regard to your residing and remaining in the same house with our community, I do not think I can give my assent, nor is my mind easy as to its advantages; partly because you do not derive from it the benefit you desire—the case might be different if you did,—partly on account of the sorrow both you and ours experience from the fact that they cannot help you as they would. All things considered, I should certainly deem it the safer course, and the best and most profitable in Our Lord, that you should take some residence of your own away from our house in your neighbourhood, but in good company, that you should use your means for good in your own country, and so make trial of yourself for a year, going often to Confession, and sometimes in the week meeting some of ours. For the rest you might attend some courses of lectures, more with the object of strengthening and straightening your character than of acquiring scholastic knowledge for other purposes, and give yourself to healthy conversations and recreations which do not soil the soul, for to possess an unsoiled soul is better than to be lord of all created things. Afterwards, when you have secured and deepened, by means of internal consolations and spiritual appetite, the repose and quiet of your mind, it would be most profitable to study

for other purposes, according to your capacity, internal and external. Above all I ask you for the love and reverence of God Our Lord that you should be mindful of the past and consider that the earth is the earth, whether it be your own country or a foreign land.²²

May God Our Lord through His infinite and supreme goodness deign to give us His abundant grace so that we may perceive His most holy will and accomplish it entirely.

From Rome, November 28, 1544.

XVIII.

TO THE JESUITS BANISHED FROM COLOGNE.²³

Rome, End of 1544.

(A fragment).

Though you are separated from one another in body and in habitation, still with the help of God you will easily secure that brotherly affection should continue to exist and be manifested among you; seeing that both by your voluntary acceptance of your obligations, your common desires in life, and the vows you have duly taken, you have bound yourselves by so firm a bond to one another for the glory of Jesus Christ. By this cement, if I may so call it, it is right that our whole family should be

²² We venture upon this version as the nearest equivalent to a play upon the word "tierra" in the original.

cemented and united together. For the rest let it belong to the protection of God that He for whose sake you endure these things, may in His own time reassemble the scattered house of Israel.

XIX.

TO FRANCIS BORGIA.³⁴

Rome, End of the year 1545.

My lord in Our Lord,

May the supreme grace and eternal love of Christ Our Lord greet and visit your Lordship.

On the last day of October I received the letter from your hand of the 24th of July. It gave me more than great joy in Our Lord to discover in it things derived more from experience and internal conversation than from elsewhere ; things which Our Lord, through His infinite goodness, is accustomed to give to souls that take their stand thereon, as the beginning, means, and end of all our good. May His supreme name be ever praised and exalted in all and by all creatures, ordained and created to this so just and fitting an end.

Coming down to some matters which you speak of in your letter, first you ask that I should not forget you in my prayers, and that I should visit you by my letters. As for the first I can assure you that I continue to do so every day, hoping in God Our Lord that if they may win any favour it

may come to you wholly from above, descending from His divine goodness, looking as I do only to His eternal and highest liberality, and to your Lordship's devotion and holy aspirations. And I persuaded myself that by thus seeing you spiritually before me every day I was complying with your second request in regard to the consolation your Lordship might derive from any letters of mine. Considering that all who leave themselves aside and enter into their Creator and Lord, have an abiding proof, insight, consolation, and realization of the way that in all things created the eternal Good is to be found, which has given being to all of them, and preserves them by His infinite Being and Presence, I am easily persuaded that you find consolation in most things, and resignation in all. For those that love the Lord entirely find assistance in all things, and are helped by all things to accumulate greater merit and to come closer to and be united by means of consuming charity with their own Creator and Lord; even though, as your Lordship very rightly says, the creature for its part commonly puts obstacles in the way of that which the Lord desires to bring about in the soul. Nor is this hindering of the creature only before we receive graces, gifts, and relish from the Holy Spirit in our work; but even when they have come and have been accepted, when the soul has been visited and consoled, freed from all darkness and uneasy solicitude, adorned with the spiritual gifts I have mentioned, and made happy and all enamoured of the eternal things which are to last

for ever in unending glory, even then it happens that we relax by reason of thoughts of little moment, not knowing how to preserve these great gifts from heaven. So that both before this grace and operation of the Lord comes to us we put obstacles in its way; and after it has come we do the same, endangering its preservation. Hence, although your Lordship speaks of these obstacles for the purpose of humbling yourself the more before the Lord of all, and in order the more to exalt us who desire only to be humble, and although you say that from what you hear from Araoz in Portugal this Society does not put obstacles in the way when the Lord desires to work in it, I am myself persuaded that I am all obstacles both before and after the coming of His grace. Nevertheless on this very account I feel contentment and spiritual joy in Our Lord, seeing that I cannot attribute to myself anything that may seem good; feeling sure, though I defer to those of better understanding in these matters, that there are few in this life, nay more, that there is no one who can in all things determine or judge how much on his own part he impedes and how much he opposes what Our Lord desires to operate in his soul. However much a man may be versed and experienced in humility and charity, however much he may realize and advert to the very minute thoughts and other small matters that act as obstacles and impediments, although in appearance of little or no importance, nevertheless I can easily understand that the complete knowledge of all our obstacles and faults is not to be attained

in this life. The Prophet asks to be delivered from the faults that he does not know; and Saint Paul, confessing that he does not know them, adds that he is not thereby justified. I earnestly wish in Our Lord, who is to judge me for ever, that while, through His infinite and wonted mercy, you make yourself a scholar in so holy a school (a fact which your Lordship cannot deny, looking as you do and entering into your own soul, as I am satisfied I recognize from your letters), you should toil and in every possible way endeavour to associate many scholars with you. Begin first with your servants, to whom one is more bound, in order to lead them to His divine Majesty by the surest and straightest way. And as that way is Christ Our Lord Himself, according to His own words, I give many thanks to His divine goodness because your Lordship, as you give me to understand, receives Him frequently. For besides the many and great graces which the soul obtains through receiving its Creator and Lord, there is this principal and special grace, that it is not allowed to remain in an obstinate state of sin; on the contrary, as soon as it falls into even the smallest sin (though no sin can truly be called small which offends an infinite object, nay more, the Supreme Good), it is lifted up again with yet greater strength, and greater purpose and firmness to pay better service to its Creator and Lord.

I gain merit without earning it from the mere desire I have of imitating your Lordship in the course you follow of gaining over your neighbour and brethren, so making good use of the talent

which the Divine Majesty, through His infinite and wonted mercy has given to your Lordship. And since in your letter you express the desire to have some share in the affairs I control, seeing that here I find myself loaded with a great burthen by having had, in accordance with our method of procedure, the government of this Society imposed upon me, whether it be by divine ordinance, or by permission of His eternal goodness by reason of my great and abominable sins, your Lordship, for love and reverence of God Our Lord, might help me, not only by your prayers, but also by deigning to take over the patronage and protection of a house or college which it is desired to establish in your district for the help of scholastics of this Society (no less than of your Lordship, the Lady Duchess, and the Lady Doña Joana, her sister, than ours).^a This, at the request and indeed at the command of your Lordship to the great joy of our souls, they have accepted, trusting to the favour and protection which it might seem best in the Lord to your Lordship to bestow, or which you might judge most conducive to His greater glory. And we feel all the greater joy in His Divine Goodness, since a relative of the Lady Duchess is in the community, as your Lordship informs me, and that her Ladyship is pleased that it is so. Asking to be much recommended to Our Lord in her prayers and in those of Doña Joana, I conclude begging of His Divine

^a This is no more than a polite compliment of a kind common in Spanish form. It will be frequently met with in these letters.

Majesty that He may deign to grant us His abundant grace to know His holy will and accomplish it entirely.

From Rome, etc., 1545,
IGNACIO.

XX.

TO THE SOCIETY AT TRENT.⁸⁵

Rome, first months, 1546.

Instructions for the Journey to Trent.



JHUS.

FOR CONVERSATION.

First: Just as in conversing and dealing with many persons with a view to the health and spiritual advantage of souls much can be gained with divine assistance, so on the contrary, in such conversations, if we are not watchful and favoured by Our Lord, much is lost on our part, and sometimes on that of all. And since in accordance with our profession we cannot avoid such conversation, the more we are prepared and armed with some predetermined purpose, the more evenly shall we go on in Our Lord. The following are some points, to which we may add others, and from which we may subtract, to keep ourselves in Our Lord.

2. I should be slow to speak, but deliberate

and sympathetic, especially if it concerns matters that are being dealt with, or likely to be dealt with, at the Council.

3. I should be prudent in my speech, helping myself with what I hear, calmly noticing and making myself acquainted with the understanding, the feelings, and the desires of those who speak, so as to be able the better to make answer or to be silent altogether.

4. When matters of this kind are being discussed, we should give the reasons *ad utramque partem*,^a so as to show ourselves not inclined merely to our own side, and not to leave anyone dissatisfied.

5. I should not bring forward as witness on my side any persons, especially if they are of great consequence, unless it be in matters that have been duly considered from all sides; thus showing myself equally friendly to all, with no marked inclination to anyone.

6. If the matters discussed are so clear that one could not or ought not to remain silent, I should give my opinion on the subject with the greatest possible calm and humility, ending with *salvo meliori iudicio*.^b

7. Finally, in conversing about and in discussing matters of doctrine acquired or infused, when I wish to deal with them, it is of great advantage not to consider my own leisure, or my want of time, or my pressure of business, *i.e.*, not my convenience, but to adapt myself to the convenience and leisure

^a "On both sides."

^b "In deference to better judgment."

of the person with whom I wish to deal, in order to move him to the greater glory of God.

TO HELP SOULS.

1. To the greater glory of God Our Lord, the principal object we have in view in this journey of ours to Trent, and in our efforts to be united in our work, is to preach, to hear confessions, to teach, at the same time instructing children, setting a good example, visiting the poor in the hospitals, and exhorting our neighbour, according as each one finds himself in possession of this talent or that to move such persons as we can to devotion and to prayer. Thus they will be led to pray, and to join us in praying God Our Lord that His Divine Majesty may deign to pour forth His Divine Spirit upon all those who are engaged in discussing the matters that belong to so exalted a gathering, so that the Holy Ghost may come down upon the Council with the greatest abundance of gifts and graces.

2. In preaching I should not touch upon any of the points in which Protestants differ from Catholics, but should simply exhort to the good practices and devotions of the Church, bringing souls to the entire knowledge of themselves, and to a greater knowledge and love of their Creator and Lord, speaking frequently of the Council, and always at the end of the sermon, according to what has already been suggested, having prayers said for its success.

3. In teaching I should do the same as in

preaching, thus eagerly endeavouring to influence souls with the love of their Creator and Lord, explaining the meaning of what is read, and encouraging the hearers to pray, as before.

4. In hearing confessions I should take care that what is said to penitents is in conformity with what is said in public, in all confessions giving some penance consisting of prayers for the end in view.

5. When giving the Exercises, and in other Conferences, my sentiments should be the same as those I express in public; and I should take care to give to all in general the meditations of the first week, and no more, unless it be to a few persons who wish to arrange their lives by the method of the Elections. During this Election, and during the Exercises, they should not be allowed to make vows, nor in other ways bind themselves, especially at the beginning; later on, according as time allowed, they might do so, though our work should be always to moderate, especially if there was a prospect of the entire Exercises being made at any time. Meanwhile I should still commend prayers for the Council.

6. I should teach boys, at suitable times, according to the facilities and arrangements of the various places in which I am; teaching the first rudiments, and then expounding more or less according as the audience may require it; always concluding the lessons and exhortations with prayers for this same intention.

7. I should visit the hospitals at the hour or hours of the day that are most convenient, con-

sidering your own health, hearing confessions and comforting the poor, and even taking something to them, if possible, and making them say prayers, as has been said in the instructions for Confession. When we are three together in number, our visits should be made every fourth day.

8. I should exhort people (by means of conversation where possible) to go to Confession and Communion, and to celebrate Mass frequently, to public devotions and other good works, encouraging them to pray for a blessing on the Council.

9. While on the one hand, when laying down definite opinions, it is well, as has been said above, to speak late and to speak little, on the other hand, when it is a question of bringing souls to a sense of their spiritual good, it is profitable to speak at length with method, love, and feeling.

FOR OUR OWN GREATER HELP.

We will take an hour at night to commune all together on what has been done during the day, and on what it is proposed to do on the day following.

With regard to past or future matters we will decide by votes or in some other way.

On one night let one ask all the others to correct him in whatever matter they think fit; and let the one thus corrected not make any answer, unless he is asked to give an account of the matter in which he has been corrected.

On another night let a second do the same; and so on for the rest; so as to help one another on to

greater charity, and to greater good influence in all things.

In the morning we will renew our resolutions, our examinations we will make twice a day.

This order is to be begun five days after our arrival in Trent. Amen.

XXI.

TO FATHER BARTHOLOMEW FERRONIUS,

Ex-Com. to the Society at Coimbra.³⁶

Rome, August 8, 1546.

May the highest grace and eternal love of Christ Our Lord ever favour us continuously and help us.

Seeing that the greater the good the more it must be chosen before all others; and seeing that, once it has been chosen, the greater should be our joy in its possession; and seeing that where there is joy and gladness, if they be spiritual and eternal, there cannot be, nor should there even be imagined, any sadness or perturbation whatsoever, whether in regard to oneself, or in regard to one's neighbour; and seeing that the union of the creature with its Creator is the greatest good of all, in this life by will, yet more in the next without end by vision and eternal fruition; it follows that above all things else this must be specially our choice, preferred, desired, accepted, seeing it is offered by the Giver of all things good. For it is *finis malorum, et plenitudo bonorum*.

tudo interminata gratiarum, et gloriae atque ultimae voluntatis divinae.^a And the Giver of all good, as He is the supreme Provider of all things, stands in need of none, except of those whom He has desired to choose for His ministry; what He desires above all is to take to Himself all those that shall be just, this being the end for which He has created them.

And seeing that the Supreme Good is both able and knows how to dispose all things in accordance with His will, putting no restraint on His omnipotence, it behoves man to long for this fulfilment. For we can do little else but offend—*cum adhuc septies in die cadat justus*^b—while He keeps us and gives us grace; hence it was that Saint Martin, with this knowledge in his mind, would make use of the condition in his prayer: *Domine, si adhuc populo tuo sum necessarius*,^c etc.

Seeing then that the greater glory of His Divine Majesty in these times requires that the Father Master Ignatius should still be needed by those dear to God our Lord, it seems we must be patient, he to remain, we not to go hence; at the same time we cannot but rejoice that while such a guide should remain to us here on earth, another should go hence, a second forerunner and faithful intercessor of the Society, the Rev.

^a “The end of all evils, and the endless fulness of grace and glory and the final will of God.”

^b Prov. xxiv. 16: “Since the just man falleth seven times a day.”

^c “Lord, if I am still necessary to thy people I do not refuse the burthen.”

Master Peter Faber ⁸⁷ of happy memory, who on his own day of St. Peter, the first of August, *jubente Domino, solutus est a vinculo mortis hujus, feliciter obiens in Domino*,^a just as Master John Codure, our first forerunner, died also on his own feast day, that of the Beheading of St. John. Their souls are together in heaven, their bodies side by side in Santa Maria della Strada, and so they abide with us in Rome. And thus, with the permission of the Divine Goodness, after an absence from Rome of so much as eight years, and after having travelled so very far under holy obedience, he arrived here sound and in good health on the 17th of July, much to our own great joy and that of his devout followers in the Lord. But eight days after he was visited with double tertian fever for a week, and at last, on the first of August, as I have said, on the feast of St. Peter ad Vincula, after Confession on the Saturday night, and Mass, Communion, and Extreme Unction on the Sunday morning, between None and Vespers, in presence of all of us that were in the house, and many of the devout faithful in Our Lord, with many signs of sorrow for his life past, and of hope for the eternal life before him, he gave up his soul to his Creator and Lord.

As we have everywhere need of friends and saints to intercede for us we all trust in the Divine Majesty that he who has accomplished His holy will may help us no less in heaven than he might have done on earth. May the divine and supreme

^a "Was at the bidding of the Lord, loosed from the bonds of this death, passing away happily in the Lord."

Goodness be praised and glorified for all things eternally. Amen, Amen, Amen.

From Rome, August 8, 1546.

By commission of the Father Master Ignatius.
Your least and unworthy brother in Our Lord.

BARTOLOMÉ FERRON.

XXII.

TO FRANCIS BORGIA, DUKE OF GANDIA.⁸⁸

Rome, October 9, 1546.

Most illustrious Sir,

The divine goodness has consoled me with the determination which He has imparted to the soul of Your Lordship. May His holy angels and all the holy souls that enjoy Him in heaven give Him infinite thanks; for here on earth we are in no position to thank Him for so great a mercy as that with which He has gratified this least Society of Jesus, by drawing Your Lordship into it. By your entrance I do hope Divine Providence will draw abundant fruit and spiritual good for your own soul, and for countless others that will profit by your good example; and that those of us who are already in the Society will be encouraged to begin anew to serve the Divine Father of families who gives us such a brother, and has selected such a labourer for the cultivation of this His newly-planted vine, of which in some measure He has

given me the charge, although entirely unworthy. And so in the name of the Lord I accept and receive Your Lordship from this moment as our brother, and as such my soul will ever entertain towards you the love which is due to him who with so much liberality surrenders himself in the house of God there perfectly to serve Him.

As for the matter that Your Lordship desires to know from me, concerning the time and manner of your entrance, I answer that having prayed much to the Lord, both myself and others, it seems to me that, in order the better to fulfil all obligations, this change must be made slowly and with great consideration, with a view to the greater glory of God Our Lord. Hence it might be well to set about settling affairs where you are in such a manner that, without making known your intention to any secular person, you may soon find yourself free to carry out that which you so much desire in the Lord.

To explain my meaning more in detail I recommend that since the young ladies are already of an age to be settled in their own homes, Your Lordship should see to their being honourably married, according to their birth and station; and if there is a suitable opportunity, let the Marquis marry as well. As to the other sons, do not merely leave to them the aid and protection of their eldest brother, to whom the estate will go, but in addition to this let sufficient provision be set aside to enable them to pass fittingly to a principal University, that they may continue those studies of which they have laid such good foundations. For it is to be hoped that

his Majesty the Emperor, should they turn out as they ought, and I trust they will, will extend to them the favour which your services have merited, and of which his constant affection for you gives promise.

The buildings begun must be actively proceeded with, for I desire that all your affairs may be completed by the time when it will be to the service of Our Lord that the change in your life may be made public.

Whilst these affairs are being concluded, since Your Lordship is sufficiently well grounded in the rudiments of letters to be able to build up on them sacred theology, it is my wish, and I hope this will be to the service of God, that you should pay very special attention to theology; and if it were possible, I should like you to take the degree of Doctor of theology in the University of Gandia, but this very secretly at present (for the world has not ears to hear such a crash), until time and circumstances, with the help of God, give us entire liberty.

And as it will be possible to meet day by day any other matters that may occur, I will say no more in this letter than that I shall expect to hear frequently from Your Lordship. I, too, will write frequently, and will beseech the divine aid and sovereign goodness to carry further by His help and grace the mercies begun in the soul of Your Lordship.

From Rome, etc.

XXIII.

TO FATHER JUAN DE POLANCO.⁸⁹*Rome, February or March, 1547.*

IHS.

May the supreme grace and eternal love of Christ
Our Lord ever favour us continually and help us.

On the 2nd of February I received a letter from Master Laynez from Trent, and along with it one from you, dated the 1st of the same, from which I understand that you have written to Master Laynez, to the effect that other and better enterprises should not be abandoned on account of the project of a house and work in Florence, because this last has almost come to nought. I cannot help feeling uneasy and surprised on both points, fearing as I do in regard to both of them that you have been guided rather by your good zeal and great charity than by experience and prudence. Hence it would give me great spiritual consolation if you could relieve me of this anxiety.

For as to the first, seeing I intended to send Master Laynez to Florence, that you should write in terms advising him against it and without giving notice to me first, I do not see how that can be right.

With regard to the second, long before the scheme had come so near to failure, I had thought it over for a long time, and had even a letter written

to you by Master Andrew, quite a month ago, advising you to alter your method of proceeding with those gentlemen with whom you have to deal. For in the case of gentlemen of their standing, whose example is good, and who, naturally enough, are careful to notice who is favourable and who is opposed to them, to give them in writing precept or advice to reform their conscience or state of life, without having previously secured the due measure of regard, credit, and authority for yourself, is more calculated to bring about failure than the attainment of the object in view.

In the same way we wrote to you at Bologna as to the conduct you were then to observe towards the bishop and the Duke if they called you, and that you should be guided in everything by their opinion, so as to secure greater spiritual results among the people. And now with your attempt to bring about the rapid reformation of the Duke and Duchess you see the condition at which matters have arrived. I am persuaded in all this, taking into account the great charity and great ability that God Our Lord has granted to you, that this past experience will be a great warning to you for the future, and that so the divine Majesty will work many things to His greater glory, taking you for His true and faithful instrument for that purpose; for that reason, without any faltering, try to go forward in the Lord of all.

We have gained the reputation, principally in Rome, amongst some who do not know the whole truth, that we are desirous of governing the whole

world. If Mathias, of the Papal Court, or any of his adherents in ignorance have passed through Florence, it would not be extraordinary if they had spoken against us to the Duke; if so, this will be a further force contributing to the undoing of the greater service of God Our Lord.

Do me this favour for the love of Our Lord, to write with the least possible delay, in duplicate and at great length, detailing minutely all the causes, real or supposed, that you may recognise or think of, which have been the reasons of the probable failure of this enterprise; in the meantime I wish that in those matters in which the greatest want of edification has been felt, either on your own account, or on account of us all, you should exercise acts of greater humility, to the greater confusion of the enemy of the world, and of the flesh; for instance, for some hours in the day, you should serve the poor in the hospitals, and give comfort to their souls by Confession and exhortations. To sum up, the more the work has collapsed and is undone, the more I feel in Our Lord that Master Laynez should go there, if we can take him from the Council, as soon as it can possibly be arranged, in accordance with what we have said in former letters. And if you have occasion to write to him at any future time, let it be rather to encourage him to come, than the opposite; for I trust in Our Creator and Lord that what has been lost will be recovered, for the greater glory of God and the greater spiritual advantage of many more souls. For if ours go there with great humility, and in that spirit do what they can

to put the matter in order, I confidently hope that the divine Majesty will arrange it entirely for His greater praise and glory, for by His grace we desire nothing else.

May He through His infinite and supreme goodness deign to grant us His abundant grace that we may perceive His divine will and accomplish it entirely.⁴⁰

XXIV.

TO THE FATHERS AND BROTHERS AT COIMBRA.⁴¹

Rome, May 7, 1547.

May the grace and eternal love of Christ Our Lord ever favour and help us. Amen.

Through the letters of Master Simon and Santa Cruz I continually receive news of you all, and God knows, from Whom all that is good proceeds, the great consolation and joy I experience when I hear how He helps you in the study of letters as well as of virtue, the good odour of which encourages and animates many even in other parts very distant from your land. And if this should bring joy to every Christian, on account of the common obligation imposed on all to love the honour of God and the good of His image redeemed with the blood and life of Jesus Christ, great and special reason is there that I should rejoice in Our Lord, who am so much obliged to keep you within my soul with special

affection. For all this may our Creator and Redeemer be for ever blessed and praised, from Whose infinite liberality spring all good and all grace; and may He deign every day to open up yet more the fountain of His mercies, that He may increase and carry forward what He has begun in your souls. And I have no doubt, so supreme is He in goodness, so supremely liberal of His gifts, and of that eternal love which makes Him more eager to grant us our perfection than we are to receive it, that He will do it; for if it were not so Jesus Christ would not Himself incite us to that which we can receive from His hands and no other, when He says: *Perfecti estote sicut pater vester coelestis perfectus est.*^a So that on His part He is ready, provided that on our part there are ready vessels of humility and desire to receive His graces, and provided He sees us making good use of the gifts received, and praying for it with industry and diligence.

And in this matter I will not refrain from spurring on even those of you who run. For I can say without any doubt that you will need to strive after great things in learning and virtue, if you are to satisfy the expectations of many, not only in your own native country but in other parts, who see the help and interior and exterior training given to you by God, and rightly look for an exceptional result. Hence it is that no mediocre result would meet the obligation you have of doing well. Consider what

^a Matt. v. 48: "Be ye perfect as your heavenly Father is perfect."

is your vocation, and recognise that what in others is not little would be so in you. For not only has God called you *de tenebris in admirabile lumen suum, et transtulit in regnum filii dilectionis suae.*^a as He has called all the faithful, but in order that you might the better be preserved in innocence of life, and be bound by a closer love to the spiritual things of His service, He has deigned to take you out of the perilous gulf of this world, so that your conscience should not be troubled amid the storms that are continually raised by the winds of desire, now of wealth, now of honours, now of sensible delights, or, if they are acquired, by the fear of losing them.

Besides what I have said, another reason why He has called you is that these abject things might not engross your understanding and your love, and distract and scatter them on every side, but that you might concentrate yourselves and be turned in one direction, being occupied in that alone for which God created you, which is His honour and glory, your own salvation and the succour of your neighbour.

And although all institutions of the Christian life tend to this object, still God has called you to this one in particular in which, not in any general way, but with the oblation of your whole life and all your energies, you are asked to make a continuous sacrifice of yourselves to the glory of God

^a I Pet. ii. 9; Coloss. i. 13: "Out of darkness into his wonderful light, and has transferred you into the kingdom of the Son of his love."

and the salvation of your neighbour, co-operating towards it not only with example and earnest prayer, but with all other external means, which His divine providence has created that we may the better help one another. Hence it is not difficult to understand how noble, indeed how royal, is the mode of life you have adopted; for not only amongst men, but even amongst angels no nobler kind of life can be imagined than that of glorifying God, and of drawing all creatures to Him so far as they are capable of that attraction.

Ponder well, then, this your vocation that on the one hand you may render abundant thanks to God for a benefit so great, and on the other you may beg for that special assistance which will enable you to correspond, and to equip yourselves with great courage and diligence. For these are very necessary that you may attain the ends you have in view; while you may recognise as decided enemies of your object sloth, and tepidity, and weariness of study, and of other profitable exercises undertaken for the love of Our Lord Jesus Christ.

As an example let each one set before himself not those who are inclined to do less, but the most eager and the most strenuous. Do not allow the children of this world to excel you in seeking temporal things with more solicitude and diligence than you seek those that are eternal. Let it be a matter of shame to you if they rush to death more promptly than you to life. Hold yourselves in little esteem if a courtier serves more diligently to gain the favour of an earthly prince than you for that

of a heavenly monarch, and if a soldier for the glory of victory and a little booty makes better preparation and fights more bravely than do you for the victory and triumph over the world, the devil, and your own selves, together with the gaining of the eternal kingdom and glory.

So, for the love of God, be neither remiss nor tepid; for, as it is said, "*Si arcum frangit intentio, animum remissio*";^a whilst on the contrary, as Solomon declares, "*Anima laborantium impinguabitur.*"^b Strive to keep yourselves holy and discreet that you may progress in the study of letters and of virtue. For in both the one and the other an intense act is worth a thousand that are remiss; and what a slack person does not reach in many years a man who is diligent will often attain in a short time. In matters of learning it is easy enough to see the difference between the earnest and the negligent; and the same is also true with regard to overcoming the passions and weaknesses to which our nature is subject, and acquiring virtues. For it is certain that those who are remiss, through making little effort against themselves, attain true peace of soul or the entire possession of a virtue either very late or not at all, while the strenuous and diligent in a very short time make great progress, both in the one and in the other.

Moreover experience shows that such contentment as it is possible to attain in this life is found

^a "If strain breaks the bow, slackness breaks the mind."

^b Prov. xiii. 4: "The soul of them that work shall be made fat."

not in those who are negligent, but in the fervent in the service of God. And naturally so; for by endeavouring to overcome themselves, and to destroy self-love, they dig up with it the roots of the passions and all troubles, while by acquiring habits of virtue, they come naturally to act with ease and joy in conformity with them.

In the same way with regard to God, that most merciful of Consolers, they prepare a man to receive His holy consolations, '*quia vincenti dabo manua absconditum.*'^a The contrary is the cause of endless trouble during life, since it prevents the removal of their cause, which is self-love, and puts an obstacle in the way of divine assistance. These considerations should be a great inducement to you to labour hard in your praiseworthy tasks, for even in this life you would feel the advantage of holy fervour, not only in the perfection of your souls, but even in the contentment you would find in this present existence.

But if you consider the reward of the life eternal, as you should often do, St. Paul will easily persuade you, '*quod non sunt condignae passiones hujus temporis ad futuram gloriam, quae revelabitur in nobis.*'^b For '*quod momentaneum (est) et leve tribulationis nostrae, supra modum (in sub-*

^a Apoc. ii. 17: "because to him that overcomes I will give hidden manna."

^b Rom. viii. 18: "that the sufferings of this time are not worthy to be compared with the glory to come that shall be revealed in us."

*limitate asteruum gloriae pondus operatur in
vobis).*^a

And since this is the lot of every Christian that honours and serves God, you will understand how great will be your Crown if you correspond to your Institute, which is not only to serve God in yourselves but to draw many others to His service and honour. Of such Scripture says, ‘*quod, qui alios ad justitiam erudiunt, fulgebunt sicut stellae firmamenti in perpetuas aeternitates*’^b; and this must be intended to mean those who endeavour to do their duty diligently, whether afterwards when they come to use their weapons, or before when they prepare them. Certainly it does not suffice to interpret it merely of works, inasmuch as they are good in themselves, for Jeremias tells us, ‘*quod maledictus qui opus Dei facit negligenter*’;^c and St. Paul, ‘*quod in stadio multi currunt, sed unus accipit bravium*,’^d and that is whoever should work well; and ‘*quod non coronabitur nisi qui legitime certaverit*,’^e which again teaches the lesson of hard work.

But above all I would wish that you should be

^a II Cor. iv. 17: “That which is it at present momentary and light of our tribulation, worketh for us above measure exceedingly an eternal weight of glory.”

^b Dan. xii. 3: “Because those who instruct others to justice shall shine as the stars of the firmament for all eternity.”

^c Jer. xlvi. 10: “Because cursed is he that doth the work of God negligently.”

^d I Cor. ix. 24: “Because many run in the race, but one receives the prize.”

^e II Tim. ii. 5: “he only is crowned who strives lawfully.”

animated by the pure love of Jesus Christ, and the desire of His honour, and of the salvation of the souls that He has redeemed; for in this Society you are His soldiers with a special title, and with a special pay. I say 'special,' because we have something in addition to the many payments that are common to all, which compels us with all our might to procure His honour and service. His pay is all that by nature you are, all that by nature you possess; for He has given you yourselves, and He preserves your being and life, and all the parts and perfections of your soul and body, as well as all gifts from without. His pay is also the spiritual gift of His grace which He has bestowed upon you with such liberality and benevolence, and which He continues to bestow, even when you are recalcitrant and rebellious. His pay is the ineffable gift of His glory which, without any benefit to Himself, He keeps for you ready and prepared, imparting to you all the treasures of His blessings, so that by eminent participation of His divine perfection you may be that which He is by essence and nature. His pay is, lastly, the whole universe, and everything, corporal or spiritual, that is contained in it; for He has placed within our ministry not only all that is beneath the heavens, but also that most sublime court of His own, without omitting any of the celestial hierarchies, '*qui omnes sunt administratorii spiritus propter eos qui hereditatem capturi sunt.*'^a And as if in themselves all these different

^a Hebr. i. 14: "Who are all ministering spirits, sent to minister to those who are to receive the inheritance."

kinds of pay did not suffice, He has made Himself our pay, giving Himself as a brother in our flesh, as the price of our salvation on the Cross, as the food and the companion of our wanderings in the Eucharist. Oh! how worthless a soldier must he be for whom such an accumulation of pay does not suffice to make him toil for the honour of such a Prince! For certain it is that in order to compel us to desire it, and to procure it with the greater promptitude, His divine Majesty has willed to impart to us those inestimable and costly benefits, parting in a certain manner with His most perfect enjoyment of those gifts that He may make us participate in them, and taking upon Himself all our miseries that from them He may shield us; electing to be sold that we may be redeemed, dishonoured that we may be glorified, poor that we may be enriched, accepting death in the midst of so much ignominy and torment that we may be given eternal and happy life. Oh! how very, how exceedingly hard and ungrateful must he be who fails with all this to recognize the obligation under which he lies to serve Jesus Christ with all diligence and to labour for His honour.

If, then, you recognize this obligation in yourselves, and desire to give yourselves to promoting His honour, you are certainly living in times when it is necessary to show your desires by deeds. Find if you can a spot where the Divine Majesty to-day is honoured, where His immense greatness is venerated, where His wisdom and infinite goodness are known, where His most holy will is obeyed. See,

rather, and see it with sorrow, how much His Holy Name is everywhere ignored, despised, blasphemed; the teaching of Jesus Christ is rejected, His example is forgotten, the price of His Blood is in some measure lost amongst us, because there are so few who avail themselves of it. Consider, also, your neighbour as an image of the most Holy Trinity, capable of receiving His glory to Whom the whole universe ministers, a member of the body of Jesus Christ, redeemed with so much suffering on His part, so much ignominy, so much blood. Consider, I repeat, the great misery in which he finds himself, in such utter darkness of ignorance, such great tempests of inordinate cravings, and vain fears, and other passions, combatted by such a host of enemies, visible and invisible, with danger of losing, not mere wealth or temporal life, but the eternal kingdom, and eternal happiness, and of falling instead into that intolerable misery of eternal fire.

To sum up in a few words, I say that if you consider aright how great is our obligation to promote the honour of Jesus Christ and the salvation of our neighbour, you will recognize how fit and just it is that you should be prepared for every effort and endeavour to make of yourselves efficient instruments of the divine grace for that end, the more since in these days the single-minded workers are so few, *qui non quaerant quae sua sunt sed quae Ihu X.** Therefore must you increase your

* Phil. ii. 21: "Who seek not their own but the things of Jesus Christ."

endeavours to supply what others fail to perform, for to you God gives a special grace in this your vocation and purpose.

What I have so far said to awaken those that may be sleeping, and to spur on those who may be lagging or loitering along the road, must not be so understood as to constitute a plea for falling into the opposite extreme of indiscreet fervour. For spiritual sickness proceeds not only from chilling causes, such as tepidity, but also from heated causes, such as excessive fervour. *Rationabile obsequium vestrum*,^a says St. Paul; because he knew the truth of that which the Psalmist says: *Honor regis judicium diligit, id est, discretionem*;^b and that which is prefigured in Leviticus in the words: *In omni opere tuo offeres sal*.^c And as St. Bernard says: The enemy has no more efficacious means of depriving the heart of true charity, than by inducing to practise it incautiously and not in accordance with spiritual reasonableness. The saying of the philosopher, *Ne quid nimis*,^d must be observed in all things, even in justice itself, as you read in Eccl.: *Noli esse justus nimium*.^e When that moderation is not observed good is turned into evil and virtue into vice; and thence follow many difficulties quite contrary to the intention of such over-zealous persons.

^a Rom. xii. 1: "Your reasonable service."

^b Ps. xciii. 4: "The king's honour loveth judgment," that is, discretion.

^c Lev. ii. 13: "In all thy oblations thou shalt offer salt."

^d "Nothing to excess."

^e Eccl. vii. 17: "Be not over just."

The first is that they cannot serve God for very long; on the contrary, as with a horse that has been over fatigued in the first stages, they cannot complete his journey, and so it often becomes necessary that others should occupy themselves in ministering to them.

The second is that what is gained with too much precipitation is often not preserved; for as Scripture says: *Substantia festinata minuetur.*^a Not only does it evaporate, but it is also the cause of a fall: *qui festinus est pedibus offendit.*^b And when such a man falls, the higher he has attained, the greater will be his danger, for nothing will stop him until he reach the foot of the ladder.

The third is that thus no care is taken to avoid overloading the vessel; so that, although it is dangerous to leave it empty, for then it is the more easily tossed by the storm of temptation, yet it is still more dangerous so to overload it that it sinks.

It sometimes happens that while crucifying the old man the new man is also crucified; and hence through mere weakness it becomes impossible to practise virtue. With that excess, as St. Bernard says, four things are lost: *corpori effectus, spiritui affectus, proximi exemplum, Deo honor.*^c From which he concludes that whosoever thus ill-treats

^a Prov. xiii. 11: "Substance got in haste shall be diminished."

^b Prov. xix. 2: "He that is hasty with his feet shall stumble."

^c "Efficiency to the body, devotion to the spirit, example to our neighbour, honour to God."

the living temple of God is sacrilegious and guilty of all that I have said.

St. Bernard says that example to our neighbour is lost because the breakdown of one, and the scandal that must follow, spreads the same scandal amongst others. For that reason the same St. Bernard calls such people destroyers of concord, enemies of peace. Indeed the example of the fall of one deters many, and cools their ardour in spiritual advancement; while as to themselves they run the risk of pride and vainglory, preferring their own judgment to that of all others, or at least assuming rights which are not theirs, making themselves judges of their own affairs, when the only rightful judge is the Superior.

Besides these there are still other objections, such as loading themselves with weapons to such a degree that they can no longer make use of them, as did David with the armour of Saul, and applying the spur instead of the bit to a steed that is naturally fiery; considerations which compel us in all this matter to use discretion, moderating the practise of virtue between the two extremes. St. Bernard wisely warns us: *Bonae voluntati non semper credendum est, sed refrenanda, sed regenda est, maxime in incipiente.*^a So that he who desires to be good to others should not be bad to himself: *qui enim sibi nequam cui bonus?* And if dis-

^a "Good will is not always to be trusted, but it is to be curbed and ruled, above all in a beginner."

^b Eccl. xiv. 5: "He that is evil to himself, to whom will he be good?"

tion should seem to you to be a rare bird and difficult to secure, supply at least its absence by obedience, whose counsel will be safe. Let him who is inclined to follow his own opinion hear the words of St. Bernard: *Quod si quid sine voluntate et consensu patris spiritualis fit, imputabitur vanae gloriae, non mercedi.*^a And let him remember *quod scelus idolatriae est non acquiescere, et peccatum ariolandi non obedire,*^b as says the Scripture. Hence, in order to follow a middle course between the extreme of tepidity and that of indiscreet fervour, confer about your affairs with your Superior, and be guided by obedience. And if you have a great desire for mortification, satisfy it rather by curbing your wills and subduing your judgments under the yoke of obedience than by weakening your bodies and afflicting them without due moderation, especially now during the years of study.

I should be distressed if on account of what I have here written you should come to think that I disapprove of all that I have been told about some of your mortifications. For I know that saints have committed these and other like saintly follies to their advantage, and that they help to overcome oneself and to acquire greater grace, especially at the beginning. Still for those who have acquired more command over self-love I hold that what I

^a "Whatever is done without the will and consent of the spiritual father shall be accounted as vainglorious, not meritorious."

^b I Reg. xv. 23: "The sin of witchcraft is to rebel, and the crime of idolatry to refuse to obey."

have written about bringing oneself to the golden mean of discretion is the better thing. [Let us then not depart from obedience, which I earnestly recommend to you, together with that other virtue, and compendium of all the rest, which Jesus Christ prizes so highly as to call it His own special precept: "*Hoc est praeceptum meum, ut diligatis invicem.*"^a] Nor must you only preserve union and unbroken affection among yourselves, but you must extend it to all, and endeavour to enkindle in your souls earnest desires for the salvation of your neighbour, estimating the value of each soul by the price it has cost, which is the blood and love of Jesus Christ. Thus, by on the one hand acquiring learning, and on the other growing in fraternal charity, you may render yourselves worthy instruments of the divine grace, and co-operate in this noblest of all works, the bringing of His creatures to God as their last end.

Moreover, do not imagine that you are useless to your neighbour during the period that is occupied by study. For besides the advantages that you yourselves derive, as well-ordered charity demands—" *Miserere animae tuae timens Deum*"^b—you serve your neighbour in many ways to the honour and glory of God.

First, by your present work, and the intention with which you adopt and dispose everything for

^a Joan. xv. 12: "This is my commandment, that you love one another."

^b Eccl. xxx. 24: "Have pity on thy own soul pleasing God."

his good. For when soldiers busy themselves in procuring arms and ammunition for an enterprise that is contemplated, it cannot be said that their labour is not for the service of their prince. And even if death came to cut short the labour of anyone before he had begun to give himself to the direct service of his neighbour, he would not on that account have failed in serving him through the work of preparation. But besides this intention we should offer ourselves every day for our neighbour, for if God deigns to accept our offering, the oblation would be no less a help to our neighbour than would preaching or hearing confessions.

The second way is to make yourselves altogether spiritual and good; by doing this, you will be better fitted when the time comes to make your neighbour such as you are yourselves. For God wills that the method observed in material generation should be proportionately the same in the spiritual. Philosophy and experience teach you that for the generation of a man, or of any other animal, besides the general causes such as the heavens, another immediate cause or agent of the same species is required, whose form will be looked for in the offspring. Thus it is said that *Sol et homo generant hominem.*⁴ In the same manner, in order to implant in others the form of humility, patience, charity, etc., God wills that the immediate cause which He uses as an instrument, such as the preacher, or confessor, should himself be humble,

⁴ "The Sun and man generate a man."

patient and charitable. Consequently, as I have just said, by yourselves advancing in virtue you greatly serve your neighbour, because a good habit of life makes an instrument not less, rather more fitted to confer graces on others than does great knowledge; though the perfect instrument needs both the one and the other.

The third way of helping him is the example of a good life. As to this, as I have already said, the good odour of your example spreads into and edifies other places beyond your native land; and I can only hope that the Author of all good will continue and increase His gifts to you, so that while you advance in perfection every day the holy influence and edification that proceeds from it may also grow, without any seeking of your own.

The fourth way of helping your neighbour, which is very far-reaching indeed, consists in holy desires and prayers. And although study does not leave you time to devote yourselves to very long prayers, still it is possible to meet this desire by turning your work into one continuous prayer, undertaking it solely for the service of God. But about these and other similar matters you have those with you with whom you can confer in private. Indeed for the same reason much that I have written might well have been omitted; but as I write so seldom I have wished on this occasion to derive consolation for myself in your company by writing at some length.

For the present no more; except that I pray God our Creator and Redeemer that, as He has been

pleased to grant so much grace by calling you, and giving you an efficacious will to desire to employ yourselves entirely in His service, so He may deign to continue and increase His gifts in all of you, that you may persevere with constancy and advance in His service, for His great honour and glory and the help of His holy Church.

From Rome,

Yours in Our Lord,

IGNATIUS.

NOTES.

¹ LETTER I.—St. Ignatius, after his conversion and recovery, went from Loyola to Montserrat, and, on March 25, 1522, from Montserrat to Manresa. Here he first encountered Ines Pascual, a good and holy widow, who happened at the time to be in the town on business of her own. She had taken special notice of the obvious sincerity of Ignatius, and from that time forward continually assisted him, with alms and in other ways, first at Manresa itself, and afterwards in Barcelona, to which town she herself went in March, 1523, having her chief abode in the place.

² INIGO.—It is now almost impossible to decide when St. Ignatius used the signature Inigo, Ignigo, Ignacio, or Ignatius. The copyists and printers have obviously been free in substituting what they pleased. It must be enough for us to know that in his earliest days he most commonly used the first signature, in his later days always the last.

³ LETTER II.—To the same as the preceding. No letters exist to illustrate the period between the time at Manresa and the arrival in Paris.

⁴ JUAN.—Son of Ines Pascual, and later one of the chief witnesses in the saint's process of canonization.

⁵ LETTER III.—Martin Garcia de Loyola was an elder brother of St. Ignatius, who succeeded to the family estate in 1507. He married Doña Magdalena de Araoz, by whom he had four sons, Beltran his heir, Juan Perez, Martin Garcia, and Millan de Loyola, and four daughters, Magdalena, Maria, Catalina, and Columba. It is not known to which daughter reference is made at the beginning of this letter; the son

whose education at Paris is here discussed is Millan, the youngest.

⁶ Don Andres de Loyola was the uncle of St. Ignatius, and at this time was Rector of the parish of Azpeitia.

⁷ Undoubtedly Doña Magdalena de Araoz, wife of Don Garcia de Loyola.

⁸ LETTER IV.—Between this and the last are three other letters, interesting in themselves, but chiefly on matters of business. James Cazador, to whom this letter is addressed, was at the time Archdeacon of Barcelona, and subsequently became bishop of the same diocese, June 20, 1546.

⁹ Juan de Castro was one of those with whom St. Ignatius contracted a close friendship, and in whose prudence he had great confidence. When in Paris Blessed Peter Faber was tortured with scruples during the time of his studies. "Ignatius advised me," says Faber, "to make first of all a general confession to Doctor Castro." (*Memoriale B. P. Fabri*, p. 9, ed. 1873.) The following passage, from the *Éphemerides ordinis Cartusiensis*, t. II. pp. 447—452, is an eloquent testimony of the friendship that existed between Ignatius and Castro. "Juan de Castro, prior of Val de Cristo, born at Toledo in the year 1485 . . . having professed Theology for several years with great distinction . . . at Paris . . . had as his pupil St. Ignatius of Loyola . . . , with whom he formed an intimate friendship. Ignatius was grounded by Juan in the sacred sciences; Juan in his turn was trained by Ignatius to a more excellent learning; seeing that Ignatius, a past master in mystical theology, so instilled into his disciple the milk of devotion, that Juan, transformed into another man, growing weary of things of earth . . . in imitation of his Master began to follow . . . a more austere mode of life." The account elsewhere relates the virtues of

Castro and his entrance into the Carthusian Monastery of Val de Cristo, and adds: "St. Ignatius of Loyola, after completing his studies at Paris, on his return to Castille, being anxious to know about his friend, came to this monastery about the beginning of the year 1536. . . . Ignatius remained here eight days, attending Divine Office, and enjoying the peace and quiet of the Carthusian solitude, and the sweet conversation of the monks, to whom he opened the secrets of his soul; and in turn the Fathers filled him with zeal and encouragement, especially Juan de Castro, Juan Cavero, and Thomas Lobet, who were once Ignatius' intimate companions in the world. At the same time these Fathers discouraged him from embarking for Venice for fear of Aenobardus the pirate." Castro died "in the year 1556, on the 6th of July, aged 72." It is significant to note how great an affection St. Ignatius always had for the Carthusians, and how many of his early companions joined that Order.

¹⁰ THE MONASTERY OF ST. CLARE.—This monastery was founded in 1253. It contained many religious of remarkable sanctity, among whom was Teresa Rejadella, a correspondent of St. Ignatius, some of whose letters to her are given in this volume. But not all her companions were equally eager after perfection; some had even turned from a regular life to one more remiss; and discord was prevalent in the community. Hence a serious attempt was made by the more observant of the community to induce the Society of Jesus to undertake its direction; but in spite of their repeated and importunate appeals Ignatius could never be induced to yield. We shall hear more of this in another place.

¹¹ LETTER V.—Teresa Rejadella was a religious of the monastery of St. Clare, mentioned in the last letter, "illustrious not less by her virtue than by her noble origin." It was she who made the long but

vain attempt to induce St. Ignatius to undertake the direction of the community. She died the 12th July,

1553.

13 LETTER VI.—To the same as the last.

13 LETTER VII.—The place, date, and person to whom this letter is addressed are uncertain. But the Spanish editors have no doubt whatever that it is addressed to Giovanni Pietro Caraffa, Archbishop of Thiene, afterwards Pope Paul IV., and that it was written in Venice, while Ignatius was living there awaiting his companions. Polanco, *Chron.* I. 56, describing the life of Ignatius in Venice, says: "Here he had sometimes familiar intercourse with D. Giovanni Pietro Caraffa among others, a man conspicuous both for his noble origin, and as Archbishop of Thiene, as also for his learning and other gifts of God, who with some other holy men had founded an order of Clerks Regular. In charity and prudence Ignatius had made some suggestions on certain points concerning the new Order; but these had not been well received, and though Ignatius never told anyone what had taken place between him and D. Giovanni Pietro Caraffa, it was easy to learn from his remarks that they were matters of no small importance." Ribadeneira, (*Persecuciones de la Compañía*) writes in the same sense.

Moreover a careful study of the letter will clearly show that it is written 1) to one who had divested himself of great wealth and dignities, 2) to one who was himself of noble birth, 3) to the founder of a religious Institute of Clerics. All these point to D. G. P. Caraffa.

For the date, since Caraffa was created Cardinal on Dec. 22, 1536, and Ignatius did not arrive in Venice before the end of 1535, it may be safely placed between these two.

14 LETTER VIII.—Father Juan de Verdolay appears to have been living at this time at Barcelona.

From this letter, and from other sources, it is evident that he had won the esteem of St. Ignatius. Sacchini, *Hist. Soc. Jesu*, P. II, lib. VIII, n. 32, writes of him: "On account of his zealous care for souls in the kingdoms of Aragon, Valentia, and Catalonia, and on account of his great influence, both by his eloquence and learning, and by his piety and the offices he had held, few of his contemporaries could be compared with him. St. Ignatius had invited him to enter the Society along with himself, and had written to him with that object. This letter the father received with great delight, and always cherished it with the greatest veneration; still he made no effort to enter the Society" until after the death of the saint, 1556. He afterwards became a Carthusian.

¹⁵ The allusion is here of course to the first members of the Society of Jesus, who had made their vows together before leaving Paris, and again met together for the first time in Venice. They were, Francis Xavier, James Laynez, Alphonsus Salmeron, Nicholas Bobadilla, Spaniards; Paschase Broet, John Codure, Frenchmen; Peter Faber, Claude le Jay, Savoyards; Simon Rodriguez, a Portuguese. To these should be added Didacus Hoces, a Spaniard, who also joined Ignatius in Venice, and was the first of the Society to die.

¹⁶ The seven ordained together were Ignatius himself, Francis Xavier, James Laynez, Alphonsus Salmeron, John Codure, Nicholas Bobadilla, and Simon Rodriguez.

¹⁷ LETTER IX.—Pietro Contarini, to whom this letter is addressed, was a nephew of Cardinal Gaspar Contarini. Shortly before this date he had made the Spiritual Exercises under St. Ignatius in Venice; later he became bishop of Paphos. The letter is written in Latin, with occasional paragraphs in Italian. Of the Italian, in this and some other letters, a competent

translator writes: "This letter was evidently written when St. Ignatius knew very little Italian, and the liberties taken with the language and the grammar are such as only a saint can expect to see forgiven, either in this world or in the next." We may add that if the Saint's Italian is bad, his Latin is often but little better.

¹⁸ LETTER X.—It will not be necessary to remind our readers that Azpeitia was the town nearest to the castle of Loyola. Its parish priest was at this time an uncle of the saint, Don Andrès de Loyola. St. Ignatius had last been there in 1535, when after his studies in Paris he had returned to his native air to recuperate his strength, before proceeding to Venice. Few letters in the present series will be of greater interest than this, not least because of the saint's words on frequent Communion.

¹⁹ The Dominican friar of whom St. Ignatius is here speaking was the Rev. Fr. Thomas Stella, a native of Venice, a learned and holy man, who was present at the Council of Trent, and died Bishop of Justinopolis. Moved with zeal to spread devotion to the Blessed Sacrament, he determined to establish a guild or confraternity, under the title of the Confraternity of the Most Sacred Body of Christ, whose object should be specially to venerate the Blessed Sacrament in atonement for the insults and injuries which were constantly committed against this august Mystery. He communicated his design to certain gentlemen of Rome, drew up rules and statutes, and submitted them to the approval of Pope Paul III. The latter not only approved the project but named as protector of the Congregation Cardinal Caesarini, and enriched it with special blessings and indulgences, as is evident from the Bull published on Nov. 30, 1539 (cf. Bull. Rom. tom. VI., p. 275, ed. Taurin). This Bull is undoubtedly the same as that which St. Ignatius mentions in this letter, and which he sends to Azpeitia. The congregation was

established in the Dominican Church of S. Domingo, called *la Minerwa*, and immediately spread throughout Europe; and there can be no doubt that one of the first places in Spain in which it was established was Azpeitia, indeed, in all probability the first, and that in consequence of this letter of St. Ignatius.

²⁰ This is Father Antonio Araoz, an eminent Jesuit father, and a relation of St. Ignatius.

²¹ LETTER XI.—This letter is written to the sister of the Saint.

²² LETTER XII.—In 1541 Fathers Broet and Salmeron were despatched to Ireland as papal legates to report upon the religious condition of the country. They were the first Jesuits, as such, to land in the British Islands. The expedition was carried out under the protection of Cardinal Pole, the "Cardinal of England," as he is called in this letter.

²³ Dr. Francis Picard, a scholastic of the Society.

²⁴ Francis I. (1494—1547).

²⁵ James V. (1512—1542).

²⁶ Francis Zapata, at this time a candidate or postulant for the Society.

²⁷ Juan Suarez, O.S.A.

²⁸ This is an interesting reference. Cardinal Guidicciioni was the strongest opponent to the foundation of the Society of Jesus. To win him St. Ignatius' only weapon was that of prayer. He ordered a vast number of Masses to be offered, "over two thousand," says Polanco, "up to three thousand," says Orlandini, which were distributed among the Fathers throughout the world.

²⁹ On this mission to Ireland, its objects and its results, cf. among older writers, Polanco, *Chron.* I. 96, 98; Orlandini III., 45; among modern writers Hogan, *Ibernia Ignatiana*, 1-10; Prat, *Mémoires pour*

servir à l'histoire du P. Broet, pp. 47-71; Astrain, *Historia*, II. c. 15, n. 8.

³⁰ LETTER XV.—Viola had been sent to Paris the preceding year for his studies.

³¹ LETTER XVI.—To the same as Letters V. and VI. above.

³² LETTER XVII.—The recipient of this letter is not known.

³³ LETTER XVIII.—The Jesuits of Cologne had been dispersed by order of the Senate. This fragment is given by Orlandini, and is therefore his Latin version of the original.

³⁴ LETTER XIX.—This appears to be the first extant letter written by St. Ignatius to St. Francis Borghia, who at this time was Duke of Gandia, and was anxious in whatever way he could to be a patron of the new Society of Jesus.

³⁵ LETTER XX.—On the 18th of May, 1546, the Jesuit Fathers Laynez and Salmeron arrived in Trent, having been appointed to be the theologians of the Pope by Paul III. Father Lejay was also there, as the representative of the Cardinal Archbishop of Augsburg. "On their arrival at Trent," says Polanco, (Chron. I., 178), "they were received with much kindness and affection by the Legates de Monte and Santa Croce, both of whom afterwards became Popes, and by other Fathers of the Council."

³⁶ LETTER XXI.—For his correspondence St. Ignatius had employed as secretaries Francis Xavier (1539-1540), Peter Ribadeneira (1541), while he was yet but a boy; Andreas Frusius, and others, among whom were probably Peter Codacius and Ugoletti. Later he began to use more permanent and official secretaries, such as Jerome Domenech, Bartholomew Ferronius, and finally John Polanco, the most conspicuous of them all. Ferronius succeeded Domenech

in the office towards the end of 1545, and held it till his death in 1547. Hence such letters as the one here given in his name must be taken as written virtually if not actually at the dictation of the Saint. In this and in the letters signed by Polanco there are many phrases and constructions unmistakably those of St. Ignatius.

³⁷ This is, of course, Blessed Peter Faber, the first companion of St. Ignatius in Rome, and the first priest of the Society of Jesus.

³⁸ LETTER XXII.—We learn from Orlandini and Astrain that long before Borgia sought admission into the Society, while his wife was yet living, and he was Governor of Catalonia in the name of Charles V., St. Ignatius knew by supernatural light that he would one day be a member of the Society of Jesus, indeed, would one day be its head.

³⁹ LETTER XXIII.—The date of this letter is not given; but as it is written in consequence of one from Laynez in February, 1547, and as Polanco was himself called to Rome in March of the same year, there can be no doubt of its approximate date.

⁴⁰ Some excuse for Polanco would seem to be found in the fact that he had not exactly dissuaded Laynez from undertaking the work at Florence, but had doubted whether the present time were opportune, and had in consequence hinted that Laynez should not show too keen about undertaking the task.

⁴¹ LETTER XXIV.—Of this letter a contemporary Jesuit chronicler records: "An. 1547. On the 27th of May Our Holy Father Ignatius wrote a letter to the Society at Coimbra full of spirituality, in which he commends all willing workers, and adds further motives to spur zealous progress in virtue, with such effect that the whole College as it were put on a new spirit, desiring to undertake any deed of daring for the glory of God."

THE BORROWER WILL BE CHARGED
AN OVERDUE FEE IF THIS BOOK IS
NOT RETURNED TO THE LIBRARY ON
OR BEFORE THE LAST DATE STAMPED
BELOW. NON-RECEIPT OF OVERDUE
NOTICES DOES NOT EXEMPT THE
BORROWER FROM OVERDUE FEES.

Harvard College Widener Library
Cambridge, MA 02138 (617) 495-2413

